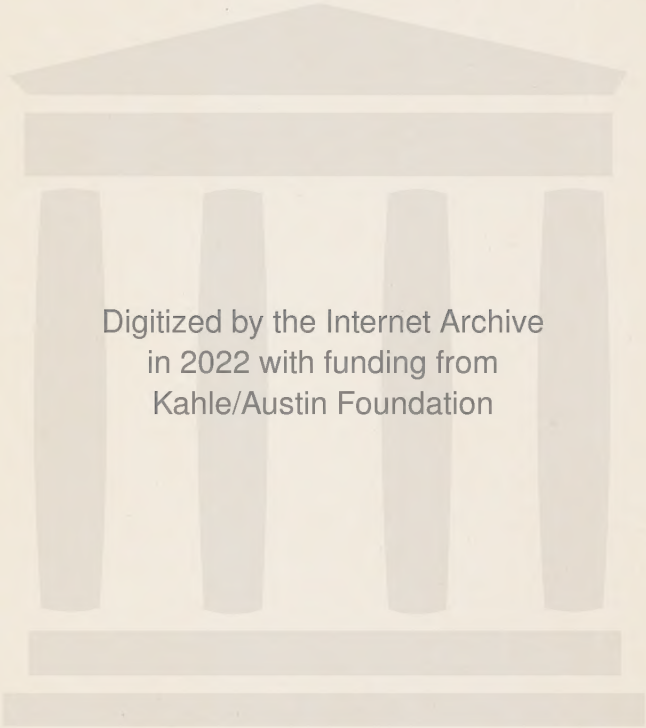
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THE CHRISTIAN MINISTRY & THE SOCIAL ORDER

LECTURES DELIVERED IN THE COURSE IN PASTORAL FUNCTIONS AT YALE DIVINITY SCHOOL 1908-1909

EDITED BY

CHARLES S. MacFARLAND

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PREFACE

THE lectures in this volume were selected from a supplementary course of constant instruction in 1908–9 at Yale Divinity School, which attempted to cover, as far as possible, the entire field of pastoral work. They were chosen out of many, not on the ground of comparative merit, but solely on the basis of the subjects herein treated, which may be comprehended under the relation of the minister to the order of human society.

They do not adequately represent "the Course in Pastoral Functions," but only one aspect of the wide and comprehensive nature of the course. It is also impossible, in a book, to give anything like complete expression to the work of the lecturers. In all cases, these instructors used what might be called the "case system," setting before the student actual examples of the way in which these principles have been carried out in the pastoral work of the instructors. Indeed, the chief intent of the course is to open up to the theological student the definite, concrete tasks and problems which await him. Thus, this volume can only intimate the deeper nature of such a method of instruction and can but partially exhibit the lectures themselves, which were so intimately personal and so peculiarly illustrative as to preclude actual reproduction.

The wide-spread interest, however, in both this emphasis on the method of instruction and the particular subjects selected for this volume, has called forth so many requests for publication that it has been deemed worth while to publish the book.

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INTRODUCTION

A SIGNIFICANT ELEMENT IN THEOLOGICAL EDUCATION

By the Editor

A SIGNIFICANT ELEMENT IN THEOLOGICAL EDUCATION

THE institution of "The Course in Pastoral Functions" at Yale Divinity School undoubtedly evidenced the serious systematization of an important method in theological instruction. While it may be said that this kind of teaching has always been used in a supplementary way, this is among the early attempts to make it complete and systematic and to adjust it to the regular work and study.

There has been a growing feeling that our theological schools do not have that close and operative relation with the life of the churches and of human society that they ought to have. They have been more or less exclusively academic. While the graduates went forth to their work thoroughly grounded in the underlying principles of their ministry, they were not so thoroughly prepared for the immediate vital and practical problems and opportunities which awaited them. They were often unacquainted with their more definite, concrete duties.

Our standard theological schools have not been wanting in strong intellectual equipment. Their faculties have been adorned by illustrious names. Upon this side there has been no serious diminishing. The

permanent faculties are now composed of eminent scholars. So far as the inculcation of fundamental principles is concerned, no one has felt that there was any general deficiency. Nor is it to be supposed that there would be any advantage in the disparagement of this intellectual training. First of all, the minister must have a great message, and his scholarship needs to be deep and broad. It would be a serious mistake to lose any prestige in this respect. Theology in all its branches, using the word broadly, should remain as the essential feature of preparation for preaching the gospel. The so-called practical work is necessarily dependent and complementary. The lectures in this very course continually emphasized the work of the minister as a student. Yale has not been behind the other schools of learning in her practical work, but it is probably true that they all have need of some revision in this interest.

There has been, therefore, at least a certain interrogatory attitude as to whether or not there was a certain lack of *practical* preparation. Did the men go out ready to cope with the great problems of the church and especially of human society? Did they know men as well as books? Were they prepared to put into immediate and effective practice the great principles which they had learned? Men need to know how to act and what to do, as well as how and what to think. They must understand the world of life as well as the universe of principles, and be as familiar with intimate effects as with remote causes.

Other professional schools, such as those of law and

medicine, have always, or at least for a considerable time, had faculties composed very largely of men engaged in the active practice of their professions. The clinical method and the case system have been important features. Normal schools are also adopting the same idea. These new theological courses seem to be analogous. The men who have been appointed as instructors are active, and in most cases, remarkably successful ministers, in average pastorates. They come to the class-room fresh from their work. It is expected that they will make the point of connection between the great principles taught by the regular members of the faculty, and the actual conditions, needs, and opportunities which society presents to the minister when he enters upon his active life. All other departments of education have found it necessary to subject themselves to the processes of modification and substitution, and there is no reason why this department should not be amenable to these necessary means of progress.

Moreover, this course of instruction seems to indicate a large conception of the church and the ministry. Apparently the minister is not simply to be sent out to shepherd a particular flock. He is to do this, but more than this. He is to serve his community, and human society at large, in any and every way by which his personality may be brought to bear. He goes out into the kingdom of God rather than solely into a church. He is to do more than administer ecclesiastical functions. The idea seems to be that, from his standing ground as a pastor, he is to engage in all great social movements,

and is to make his church a directing factor in such movements. He and the church together are to serve the world. This is what may be read between the lines of this system of instruction. It is indicated by such subjects as that of service among non-English-speaking people, by Dr. Davis; the relation of the minister to national and international movements, by Mr. Lynch, and the work of civic reform, industrial organizations, political life, and social movements. The course was evenly balanced in this regard. The care of his church is not overlooked. He is to look after the flock, but also to have other sheep not of that fold.

It seems as though this ought to have a marked effect in making the Christian ministry attractive to strong men. It cannot be denied that it has been deemed unattractive. Was this because the minister was supposed to be confined to a limited round of relatively small functions? Was it because his profession, to a certain extent, seemed to shut him off from the great movements of mankind? Undoubtedly there has been some such feeling, and it has probably had very much to do with the diminishing number of men seeking this great profession. If, however, the ministry of the gospel is to be so large a thing as this scope of preparation indicates, if the minister from henceforth is to be a power in civic life, an influence in solving the great problems of our democracy, then we may venture to predict a very speedy renaissance.

At any rate the new ministry will be effective. If we read this programme aright, it means that our Divinity

schools are, first of all, to turn out strong men, men of action. They are to go out and make strong churches. They are to make themselves and those churches the directors of great social movements. It is a splendid programme.

For example, instruction should be given in the conversational use of foreign tongues. Suppose the minister can thus make a point of contact with the great masses of foreigners who are coming into almost every community? He might save them from being led about and unworthily used by selfish leaders. Why might he not step in and be their guide rather than the cheap politician? It seems as though there ought to be a great deal in all this.

This method of systematic practical instruction will undoubtedly go farther in years to come. It must go farther if young ministers are to go out into the world ready to become effective leaders in society. This element of teaching will unquestionably be amplified and broadened and given increased space in the theological curriculum of the future. The course, however, from which the lectures in this book have been selected, was fairly comprehensive. In addition to that portion which is represented in this volume, the following subjects were also presented:

"The Minister's Work in Civic Reform, in Political Life, and in Municipal Betterment," was given considerable attention. "The Sunday School" was treated by Rev. A. F. Schauffler, D.D., of New York, and "The Midweek Service" by Rev. Frederick B.

Richards, of Boston, a graduate of Yale Divinity School in the class of 1891. The problem of "Church Administration and Finances" was opened up by Rev. Henry A. Stimson, D.D., of New York. "The Methods of Caring for Church Benevolences" were set forth by Secretary Cornelius H. Patton, D.D., of the Class of 1886. The "Methods of the Emmanuel Clinic" were explained by Rev. Elwood Worcester, D.D., of Emmanuel Church. Rev. Nehemiah Boynton, D.D., of Brooklyn, instructed the students in the important but often neglected requirements of "Professional Courtesy."

The bringing in of labour leaders like John Mitchell, Henry Sterling, and several other social leaders, in the course in Sociology, is marked evidence of the seriousness of the work in hand, the idea being to open up to the students the hearts and consciences of men who represent great bodies of wage-earners, and who guide the destinies of other humanitarian movements. Ought not the minister to join forces with these men at the very beginning of his ministry, or at least know them, their work and their ideals? Several well-known business men, including Henry Clews and Rossiter Raymond, were also brought into this order, which was carried out under the Department of Sociology. Commercial problems, from another point of view, were also presented in another series of University lectures, by business leaders.[1]

[1] Such as "the Page Lectures," published by the Yale University Press, and including, for example, "Corporate and Other Trusts," by James McKeen.

It is interesting to notice the way in which the various lecturers supplement each other's work. For example, while one instructor treated the matter of getting into touch with great outside bodies of wage-earners, in order to associate them with the church and its ministry, another, Mr. Robinson, showed what we must do with them and for them within the church itself.

Not the least among the good results has been that the academic shades of the school have been lightened by the wider opening of the doors and windows to the vital throbbing life of the world of men and deeds. Thought and contemplation have been brought into contact with action and achievement. Truth and fact have come together for adjustment. A certain new warmth and feeling have been noticeable.

The end is not yet. This has been only a beginning, although a serious one. When this method is carried out to completion it will mean a great joining of forces. The regular faculties are, and should remain, great scholars, thinkers, men of *ideals*. These supplementary instructors are men of action, leaders, doers of the word that has been taught, men of *ideas*.

The following up of the lectures by personal interviews between the students and the instructors will offer a further opportunity of helping the students to get into personal relations with ministers of experience, and may also acquaint the instructors with present day theological thought. Indeed, no little of the gain is to the lecturing visitors themselves.

Undoubtedly, also, the custom will follow, of putting

the students out under the care of such ministers, as a part of their education. This will help solve the problem of pecuniary aid, as the students may thus render service to the pastors and churches in return for the scholarship funds. This, as a part of the whole scheme, will help to keep the churches and the schools of theology in close touch with each other, as they should be.

The theological school should thus be closely associated with the college on the one side and with the churches and the life of the world on the other. Adapting itself to its twofold environment, it is thus fitted to fulfil its function as the religious interpreter and moulder of human society. There ought to be a mighty movement when these great streams of thought and streams of action fairly meet.

It ought also to help solve the question of supplying the ministry with men. It would seem that the strong young men in our colleges cannot fail to be attracted by so splendid a conception of the ministry as underlies this system of training.

Charles S. Macfarland,
of the Alumni Advisory Committee of Yale Divinity School.

THE PART AND PLACE OF THE CHURCH AND THE MINISTRY IN THE REALIZATION OF DEMOCRACY

BY

Rev. Charles S. Macfarland, Ph.D.

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THE PART AND PLACE OF THE CHURCH AND THE MINISTRY IN THE REALIZATION OF DEMOCRACY

IT becomes my task, in this course, to take you outside the work of the pastor in relation to his own church and parish, and to consider some of the opportunities for influence and service which the minister may find in the corporate life of the city, state, and nation and of human society at large. We are to consider how he may deal with men in masses and societies.

I do not mean that this shall be interpreted as any disparagement of the closer circle of his duties as the shepherd of his own flock, but, like the Master, he must have other sheep who are not of that fold.

Nor do I mean, in urging these great practical and utilitarian considerations, to underestimate the value of consecrated scholarship or the effect of the preaching of the gospel. I am assuming that the minister has the work of his own church in hand, and that he has command of all its forces. I take for granted that he is meeting the requirements of his pulpit and his pastorate. These assumptions are necessary. He must first of all make his church, and himself as the leader of that church, a strong central power from which his wider

influence must radiate. His forces must be both centripetal and centrifugal.

For example, if he is to fill this larger place which I am to describe, he must have, first of all, the intellectual power to dominate the minds of men. He must have spiritual influence in order to reach and change their hearts and must, above all, win their allegiance and affection.

While there are many petty functions from which he must teach and induce his people to be large enough to release him, he must not neglect to conserve the forces of his own church as the centre of his power, in order that he may thus have an unshaken platform from which to speak to the more distant and uncertain multitudes. While the electrical forces of his personality must extend to vital touch with every department of human life, the unfailing battery must be in his own church and study.

Thus you must realize, at the outset, that I am not misleading you to substitute the circumference for the centre. I shall fail of my object if I lead you to suppose that you are to dissipate your forces and spread yourselves out thin. The real fact, therefore, is, that it is only the man who is strong in his own church who can maintain his strength in the larger life of his community. Indeed, to a large extent, he must work out his influence, not by direct contact, but through other personalities. Those personalities must be the men, and the women also, of his own church.

With this understanding, I will now proceed to open

up to you, if I can, some ways in which the minister may become a vital factor in his city, a man to be reckoned with in every great movement, a man to be consulted upon all important questions affecting the life of the people, a dominant force in the making and the moulding of the democratic order.

He will not find this position already waiting for him. If he will allow himself to be ignored he will be pretty much left alone within the narrow circle of his own parish. He must create his own power. He must seek and find his larger opportunities. To do this he will need to become a keen, observant, energetic, instant, moral opportunist.

All the great movements of mankind, in the social and the political orders of our great and divine humanitarian interests, may be comprehended as the struggle, in which our own nation is leading, for the realization of a true democracy, a Christian democracy, the effort to actually realize human brotherhood under the divine fatherhood.

You enter upon your ministry under very new and different conditions from those which your fathers, or even your elder brothers, faced. You look out upon a very complex life and civilization. Your parishes, and your communities still more, you will find, in a large sense, will be made up of many alien peoples and many divergent minds and movements. They ought to be so constituted. The more they are so, the better.

If you thus look out upon the life around you with a thoughtful and serious heart, you will at once be faced

by great and perplexing problems. How is all this social chaos to be made a moral cosmos? How are we to bring all these widely differing peoples to live together in mutual understanding and affection? How shall the employer and the wage-earner be brought to obey the Master's command that men should love one another? How shall our political and civic life be transformed into a true theocracy? How shall all its great evil powers be destroyed and its forces of righteousness be brought to prevail? He who looks out upon human affairs thoughtfully will share the varying and contrasting moods of the great psalmists. Such a man faces a world which often makes him shudder, fills his soul with horror, at times with depressing doubts, and even, occasionally, with flashes of despair. He is sometimes tempted to lay aside all our modern idealism and be satisfied with getting a few choice souls into the ark of safety, letting the floods prevail. For he witnesses on every hand the damning sordid greed of gold. Upon all sides the world's bribes, its prostitutions of sacred trusts, its usurious profits, the binding of heavy burdens grievous to be borne, its manifold representations of Dives at his table and Lazarus at the gate, its whited sepulchres filled with dead men's bones, its specious, haggard codes of both individual and corporate conduct, its heartless social castes. The man whose soul is not occasionally cast down can hardly have a soul to be cast down.

All of these great problems are too much for him without God. His ultimate conclusion is either of two

unevadable alternatives — it is either God and infinite hope, or atheism and absolute despair. If, in the face of his tremendous undertaking, he holds to the former, he becomes a man of power, with both "the vision and the task." Thus, like the psalmist, he must lift up his eyes unto the hills, his mood must change, and while he remains a thoughtful realist attempting the problem, he must also become a great and glowing idealist, believing in God, and believing also in mankind.

For, when lighted up by a radiant idealism, our democracy assumes a splendid view. As I look out of my study window, from the hilltop, I look upon a glorious sight. It is not only that of the beautiful waters of the sound; I love still more to look down upon the smoky factories with their busy hum, and out upon the great industrial life down yonder in the districts where the peoples from all nations of the world, and the islands of the sea, have come that they might find truth and freedom. It is a resplendent vision just because it does give men a splendid problem to solve and a great work to do. It fills the minister with a deep and responsible joy as he looks out upon those great difficulties with the splendid consciousness in his own heart and soul that he, and he in a certain way almost alone, has the key to their solution in the great gospel of his Master. He knows that where there is no vision the people perish. He must look out upon the heavenly horizon and witness the mirage. As he looks down upon the life of his city he sees there, with his splendid idealism, the new Jerusalem coming down

from God. His glorious task is not merely to save a few fragments of human society, but to make his city that new Jerusalem descending out of heaven, a holy city. Thus every preacher's study should become an Isle of Patmos.

Then there is another way of looking at this great industrial and social order. He goes out, and as he walks about the street and hears the rhythmic hum of the factories, especially at dusk, when their lights are shining, he thinks of the patient men and women in there making, for their fellow men, the clothing that they wear. Then the whirling wheels are music to his ears and the curling smoke from the chimney-top is like incense ascending to heaven. As he passes the busy store he sees the weary girl with her aching back, waiting upon and serving her fellows. He meets the tired teacher of the public schools just going from her arduous ministry, the lawyer who has just been trying to gain justice for his clients. He passes the doors of the hospital where the physician and the nurse have kept their night-long vigil. He takes the street car, or the train, and finds men ready to serve him and carry him about upon his errands of mercy. As he returns to his home by night he passes the policeman faithfully and shiveringly protecting human life. In the midnight hour he hears the loud alarm and knows that men are ready to protect his home from the dread ravages of fire. Thus, everywhere, on every hand, in this great democratic life of ours, he sees that men and women are serving each other, according to the Master's

law, even though they know it not. Now, then, he must make them to see this great vision of their own life, he must show them that thus they do receive by giving, save by losing, and that in their common toil they are all bearing one another's burdens. They, too, must see and feel as he does. To do this the minister must transform his glowing ideals into practical and realizable ideas. And he must gain the power to realize them. This is the way to look at human life.

The minister of to-day, I say it guardedly and thoughtfully, who does no more than serve his own church, preach to his own congregation, and exert an influence upon his own little flock, may be doing a great deal, but it is only a suggestion of the power that he may possess. Indeed, there never has been an age when the opportunity of the high-minded, large-hearted, and great-visioned preacher was anywhere near so great as it is to-day. While he must be faithful to the church of Christ, he must see that it is now only one department of the great Kingdom of God. That Kingdom of God exists in all these great movements, in our industrial and social life, towards the realization of brotherhood, of democracy. There may be no other gospels than the Gospel of Jesus Christ; for his was the gospel, not of the church, but of the Kingdom. But there are other gospels than that which the church herself has directly taught. There is the great gospel of Labour; every Sunday afternoon, all over the world, great bodies of men are getting together and are preaching this gospel and loving this gospel of theirs. They are sacri-

ficing for it and its great ends. Although these men do not know it, it is the gospel of Christ, and we must show them that it is the gospel of Christ, and that, therefore, they must have nothing in their gospel which is unchristlike. But we must first see that this great evangel for the uplifting of the great multitudes of mankind who labour with their hands, the gaining for them of larger leisure for the cultivation of their minds, and of larger compensation for the rearing of their homes, is a great gospel. With all its limitations, there is a splendid sense of brotherhood in it, and these men are preaching it with a fire and a fervour and a great serious earnestness from which we, as preachers, may learn much.

There is also the great gospel of Socialism. Men and women are even gathering together their socialist Sunday schools, all over the land. This, too, is a splendid gospel, whatever we may say of its limited equipment, of its mistaken means and methods. It is a gospel with a splendid idealism. It is an evangel which is proclaiming, with its stammering tongue, this new Jerusalem which is descending out of heaven. I do not mean that all its leaders so teach it. I mean that its highest and best leaders may be so interpreted. Like all gospels, it has its false prophets.

There are these and countless others. The gospel of Anti-Tuberculosis, the gospel of the Fraternal Orders, such and many others, we must think about, nay, more than this, we must have our part and place in them. It is all these, together with the gospel of the church,

that makes up what Christ calls, in the light of his infinite vision, the Kingdom of God. My thesis, then, is that the minister is to become the minister, the guide, the director of all these great movements of mankind.

While it is true to-day that in some ways the church has lost her place and power as these other gospels have arisen, we must remember that, after all, she and her gospel have given rise to these. The great stream of which the Christian church is the source has overflowed her banks. In other words, just as Jesus prophesied, the church is becoming the greater Kingdom of God. I profoundly believe that she and her gospel must remain as the source and the centre of these great movements. Unless she does, they are likely to become false gospels, and to do great harm, even though they intend, suggest, and prophesy great good.

Christ is interested in all these great problems. He is concerned about the way men treat each other. He is asking these men of capital and these men of labour to come out on the mountain side with him. Over against their mutual selfishness and their common law of the survival of the fittest, he puts his new commandment before them. Then he asks them all to get down to pray, and as they pray, to say "Our Father." And so, in his name, we must do, and we must find the way to do it.

Thus, the place of the church and the ministry in the realization of democracy must be a place of directing power and influence; the minister must become the mover and the moulder of this great social order. In

some way he must become *its* minister. The Christian church ought to become a great clearing-house for all these humanitarian transactions. All men and women should look, both for the righting of their wrongs and the adjustment of their differences, to her and to her ministry.

These great multitudes of mankind are looking to-day, and are longing, even though they know it not, for the right leadership. Again and again, as Isaiah said, "they that lead these people cause them to err, and they that are led of them are destroyed."

The present moment is one of chaos. The forces are mainly unregulated and opposing compulsions. In days gone by, when the rich man rode by in his magnificent equipage, the poor man doffed his cap. Now, as he avoids his automobile, he grinds his teeth. I had almost rather he would do the latter than the former, but it is the business of the Christian minister to show him that he must do neither.

Only a little while ago, nearly 400,000 men in the great city of New York, who were looking for a leader, a great social leader, took a man who offered himself, although he proved to be a very base, unworthy man. We must find a way of offering ourselves so that they will take us as their guides, philosophers, and friends.

First of all, it is the business of the minister to be, himself, their guide, but he must also send out men from his own circle who shall be great, strong, and righteous leaders. He must send out men of business who will set themselves lovingly and unselfishly to

adjust these great problems. He must send out from his church wage-earners who will go to their unions and wrest them from their bad leadership. He must send out men who, in a spirit of righteousness, will control and direct our political order.

We talk a great deal about something which we call "public spirit." What is it? It is always the conscience of the individual, or of the group, awakening, moving, and dominating the people. It is thus only that the voice of the people becomes the voice of God.

The important question for us is, How may we relate this order to the Christian church and the Christian ministry? This is the real problem of church and state. The dominant individual should be the minister. The regulating group should be the church.

It will not do to tell organized mankind, in general terms, that they ought to have a conscience. In large measure we should be their conscience. In this sense we should be a dominating church and an authoritative pulpit. Oh, again and again has the church lost her chance and failed of her opportunity. She has spent her time playing her theological fiddles while Rome burned. She lost her opportunity in the days just before the abolition of slavery. She is in danger of losing it again to-day in our great struggle to realize a democracy. She is losing it in relation to our industrial situation. She has been all too largely and too long a looker-on.

But she lives in the midst of a magnificent, historic opportunity. Whether the issue shall be weal or woe

depends on the last resort of summoning, arousing, combining, and imposing the great latent moral forces in her midst. These great moral forces are in a state of balance. The spirit is, "I will if others will." There are a great host of business men who are facing both ways and are ready to turn either way, and either make a stand for commercial integrity or give up trying to be Christian men altogether. We must decide them.

The moral conscience of society awaits the group. The group awaits the individual. The supreme question for us is, Shall the Christian church be the group, the "Servant of Jehovah," the saving remnant, the moral leaven of the nation and the world? The still nearer question is: Shall the personal, individual, initiative force in human society be the Christian ministry? Shall the church be the imposed conscience on society? Shall the conscience of the prophet become the imposed conscience on the church? Shall they both have, first of all, a great, burning conscience themselves? Florence groans and travails for her San Marco. San Marco awaits her Piagnoni. They, in their turn, await the voice of Savonarola. Such is the waiting attitude of democracy to-day, as it awaits the advent of you men.

First of all, the minister must begin with his own church, for it, too, needs a new conception, a new vision, a new conscience, and a new constitution. The church cannot control democracy until she herself is democratic. Just now she lags behind.

What is the Christian church? How does it differ from other human organizations? How shall it be con-

stituted? The basis of selection in all other societies is upon some ground of classification. Men come together in other fraternal circles because of intellectual sympathies or social congenialities. But can the church do this?

Another question we may ask: Does the Christian church exist for the sake of herself, or for the sake of humanity? What is the church for? We answer: To help men live right. How then can we do it best, by having them on the inside or by keeping them on the outside, by exclusion and probation, or by fellowship with them?

If the church is a society for the good, who are the good? Who is to determine, in the light of the great problems of heredity and environment? Who shall answer the question? Who is empowered to make the selection? Who is able to read the intentions and motives of men's hearts? Have we the right to exercise the prerogatives of the judgment day?

Or shall we think of the church as a hospital for men's souls? One of the finest books of instruction ever written for a minister issued from this school with the beautiful title, "The Cure of Souls." Suppose the hospital should put up a sign outside its doors: Only those who are well enough are admitted here. We liken the church to the school. Suppose the school should say: You must learn first before you can get in here. It will take only a little thought to show us that the church must have an absolutely open door, without any conditions whatever to its entrance.

We have not done this. We have not dared to soil our phylacteries. We have created a wrong impression among those whom we should seek. Democracy has waited outside so long that she has turned her back. Or, truer, has gone on ahead, without us.

If we are to follow Christ, there is only one attitude for us to take. The church cannot adopt a policy of protection, she must have a free and open market. She must have no restriction of immigration to her shores. She can require no certificate of moral standing, no guaranty of moral health; she can have nothing but an open door. To the unbeliever we must say, Come in and learn that you may believe. To the man who says he has had no religious "experience," we must say, Come in and share the warmth of this fellowship, and let your affections be touched by Christ. To the man of moral weakness we must say, Come in and share our strength. If he says: I am too weak and unwell, we must respond, This is the abiding place of the greatest of physicians. If he persists and tells us he is afraid that he may fall again, we must say: If you do, we will lift you up, even four hundred and ninety times. The church cannot be a Castle Garden with its officers on guard. It cannot have any quarantine-station. If there is any ground of exclusion whatever, it must be only that which excludes the Pharisee, who thinks that he is good enough.

The supreme question for us to-day is, Does the church dare to eat with publicans and sinners, to invite them to her own table, to let the sinful women in with their

alabaster boxes, to welcome sinners, not simply to seek the righteous, to heal the sick, and not the whole who need no physician? She must open her doors, not the doors of wood, but the doors of her closest fellowship, to every human child of the Father who knocks; and if he is too weak to knock, we must knock for him.

Shall she go on gathering from the world for the sake of herself, or shall she give herself for the sake of the world? Shall she invite to her table not only the worthy, but the needy? Let us no longer shut up the Kingdom of Heaven with the rusty keys of doctrine. Let us get absolutely rid of our lingering idea of the Christian church as a collection of those who may thank God that they are not as other men are.

Does this mean a church that ignores truth, neglects religion, and countenances sin? By no means! The open-door church must be a strong church, with earnest seekers and upholders of truth, with symbolism that shall appeal to the imagination, full of a religious contagion, and above all with men and women of great moral strength. The ideal church will have in its fellowship both the strong and the weak in faith, in sense, in religious feeling and in moral character, in order that the strong may be there to help the weak; and the weak, that they may receive the strength of the strong.

We must distinguish between our constituency and our ideals. The invitation cannot be too broad nor the ideal requirements too exacting. We must remember the inequalities of privilege and opportunity in the exaction of actual requirements.

We must take the publicans and sinners with us to hear the searching sermon on the mount. But we must have them "with us." Every church must have her seventy lesser disciples as well as her eleven faithful apostles and her Johns.

Why do we not reach the great masses of needy men and women? Why, just because we do not *reach* them. We have tried to do it at arm's length. They are both afraid of us and in doubt about us. We have put up impassable barriers, and beckoned to them from our alleged summits. If we are going to cure the sick we must let them into the hospital first.

We shall make the church strong when we thus make it for the weak. We can risk it. The Gospel of Jesus is the solvent that will bring coherency out of incoherency. Its leaven will do its work. The strong men of the church will become stronger by having the weak beside them, and by the giving of their strength. The weak will become stronger from the touch of the strong. But the touch must be, not of the finger-tips, but of the whole hand. It must be the touch of loving contact, not of mere example; it must be that of fellowship and communion.

Our present church people must be shown that they are the children of privilege, that, however true it may be ideally, men are not actually born free and equal, that they must consider the great influences of heredity and environment, they must put themselves in other men's places. As they look out, for example, upon their alien neighbours, they must look across the sea and

witness the surroundings from whence they came. They must think of all the things that have entered into their own life which these other men have not. They must do all this when they think of the socialist and his mistakes, of the labour union man and his blunders. They must remember that to us have been entrusted the oracles of God, and that,

> "The world sits at the feet of Christ,
> Unknowing, blind and unconsoled."

And yet there is often a loftier human idealism and infinitely more Christian passion in a Cooper Union audience than in a Christian congregation, and if you do not believe it, go to a city church some Sunday morning and to Cooper Union in the evening.

The church must be shown that all this social tumult is because Jesus of Nazareth is passing by, and that these multitudes have seen him and are reaching out for him, even though they know not what they seek, and are often like

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

We must ourselves see, and we must show our people, that this world is filled with Bethesda pools by which men wait for some one to help them in.

When the people (as we call them) make their great and grievous errors, we must remember the shining face upon the Cross, and hear above the thunder and the rending rocks a voice, "Father, forgive them, for they

know not what they do," and then we must show them this Christ.

You will find, if you go out inspired by some such conception as this, that you will need to create in your people a very new conception of the church and the ministry. You must show them that you are not there just to serve and run about for them, but that you and they are there together to serve the world. They will not see this at first, they will want you to give yourself, your time, and your talents, to a great many very small things in their behalf. You must give them a larger view. Preach them a sermon, if necessary, upon the "tithing of Mint and Cummin." You may need to take the other text about "the serving of tables." Give them a new vision of the church of to-day, show them the democratic environment in which they live, and that the Christian church must correspond to this environment if it is to endure. You will need to show them that the Christian church has not been democratic, but that it has been, without meaning to be so, aristocratic.

We must thus change the church from a gallery of fine arts to an asylum; for the weak-minded in faith, for those who have fallen in moral weakness, for frail sinning men and women, for the sick, the lame, the halt, the blind. The deeper the need, the warmer and closer must be the fellowship. We need to-day a magnificently reckless church, who will not be afraid of her reputation, even though it may bring her to the cross. He bore the sins of men in his own body on the tree; so it has been

said of Christ. The church must bear the sins of men in her own body, by the side of the cross. Let her dare to give and lose her life, for thus only, according to her Lord and Master, can she save her life by losing it.

As a worldly newspaper reporter said to me a few moments ago, the church ought to be "a wide-open proposition," as he put it.

I went into a hospital the other day. I witnessed a parable. A pale, weak, bloodless man was carried in. He was not strong enough to walk. He did not even come of his own volition. Following him came a great, strong, stalwart man, glowing with health. They brought them together. They bared an arm of each man. They brought them into fellowship by a conductor which carried the rich blood of the strong into the frail body of the weak. That should be, at least, the spirit of the church.

Abolish, as fast as you can, no matter how cultured the church, pew-rents, and so-called free pews. Get your church to appropriate for missions some of the money expended for the expensive quartette. Anything that is in the way of democracy should be hewn down.

The only way the church can save her life is by losing it. For example: the other evening I think we helped save an important situation by closing our week-night prayer-meeting and asking the men to go to the town meeting in the interest of our public schools, which are perhaps the finest expression in the world of a true

Christian democracy and a finer expression in many ways than the church itself.

One of the great needs of your church men will be a closer contact and a larger personal allegiance to Jesus Christ, a great affection for him as the sovereign possession of the human mind. Talk to them a great deal about Jesus of Nazareth, make him become to them the symbol of a great unutterably noble life. Show them how the Gospels glow with moral courage. Learn to paint them vivid pictures of the splendour of the manhood of Jesus, for you will find that the great trouble with your men will be the haunting fear of cowardice. Like the aged and infirm, they are "afraid of that which is high." Impress upon them the attractiveness of the imperial spirit of the Master. You will find that your men will be fearful, even under your bold leadership, to come out and wrestle like Christian warriors with these great problems which you have dared to face.

It is perfectly clear that we can no longer make distinctions between any particular questions which the church may or may not discuss and settle. It is plainly to be seen that even our political questions are all moral questions and that all moral problems are at heart religious. The modern minister is called upon to wield political influence. In part it must be direct and open; in still larger part he must do it through his influence upon the character and actions of his men. He must train up, in his church and in his city, through his influence, great leaders of thought and action. He must do it by every means — by appeal, by rebuke,

by exhortation, by condemnation, by persuasion, by every weapon or seduction at his hands. It is a splendid thing for a man to feel that he thus dominates the political, the social, and the civic life of a city — that he is a general commanding the very forces of the universe.

This new conception of the ministry calls for a new training. That training must be, first of all, deeply intellectual. The modern minister must dominate the minds of men by his own intellectual power. But he must know men as well as books. We must have a theological course in human sympathy. The supreme need in the ministry to-day is men who combine profoundly thinking minds together with great pulsating hearts, who know and see and feel and do.

The air of our theological schools should be vibrant with sympathy, with burning hearts. The ministry needs men who unite wise judgment, sweet reasonableness, clear light, and great unquenchable passion, men who both deeply think and intensely live. He must have a training which fires him with the great and splendid sense of democracy. He must go out as the pastor of all the people. It must all be very practical. He must know not only how to think deeply, but to act readily and masterfully. He must be a catalyst.

I now therefore pass to the question which is raising itself in your minds. How is the minister to get access to all these elements of democracy? How is he to gain this power over the minds, the hearts, and the actions of all these peoples? I will, therefore, by way of mere

suggestion, throw out a few hints. Above all things, such a minister needs to be (of course in the higher sense of the term) an opportunist.

Is it the important question of gaining power over foreign-speaking peoples, so that he, and not the cheap politician, may influence them in their united action, for their action is and will be, very largely, united? A very few little things will do it. Let him learn, for example, to conduct funeral services, we will say, in German. It will give him access to the German people all over his city. How those people love to hear it roll out: "In meines Vaters Hause sind viele Wohnungen." How it reaches their hearts! He will be kept busy conducting such funerals. He will find at those funerals the German Singing Society. Let him give an illustrated lecture on Germany at his church, and have those singers up there to sing in the language of the fatherland.

Not long ago I was sent for to see a sick and dying man who had great influence among German people. He was a stockholder in one of our hat factories. I am to-day acting as his attorney and taking care of his business affairs. He has bequeathed to me his wife and children. I simply throw these out as suggestions of opportunism.

Let the minister claim all the men he can get hold of for his parish. If you meet a man, find out about his church relations. You will find that he has none. Go right home and put his name down on your parish list and the next time you send out a pastoral letter, send

him one signed "Your affectionate pastor." This is a splendid way to get hold of men.

It will be necessary to make some enemies as well as friends if you stand for civic righteousness, but it is very easy to find ways of making the friends so many that the enemies will count as a cipher.

Above all things, get hold of *men*. Never mind so much about the women, you will get them anyway without trying, and at any rate you will get them if you get their husbands and brothers. But this is not all, you must get men together. Upon this, I refer you to our Men's Christian Inquiry Club, which gets together every Sunday noon in our church. It is composed about as follows, as I look over the names of its fifty members,—merchants, manufacturers, corporation presidents and secretaries, military men, retired men, architects, real estate men, promoters, doctors, lawyers, judges, skilled wage-earners, unskilled wage-earners, overseers, bosses, etc., etc. They discuss mainly economic and social questions, for these are about the only questions to-day upon which you can get men together. Our Roman Catholic priest remarked, the other day, that the reason the Congregational Church was the strongest in town was because its men had the faculty of getting together.

Get them together in the parsonage, over coffee, and cigars (perhaps), to talk things over. In the parlours of our home a few evenings ago, at a little social gathering of men, we had the chief of police, a deputy sheriff, members of the City Government, presidents of cor-

porations, lawyers, judges, doctors, the head of the largest cigar factory in town, the secretary of the Cigar Makers' Union, a chauffeur, and several large employers of labour together with both skilled and unskilled workmen. It is important for a minister to learn how to mix men up and to make them mix up.

Another important matter is that of accessibility. I confess that I am more than doubtful about the frequent custom of placing a notice on the calendar, requesting people *not* to come to the parsonage to disturb the minister at certain hours. I think he must learn to find time to do his work while at the same time he holds himself open to any and every call. I prefer a notice something like this:

"The Pastor is always at the service of the people. The Parsonage is open to any call, at any time of day or night, when he may render such service. He will respond to any request of any kind. He will call, upon request or suggestion, for any purpose desired. During the day and evening, when at the parsonage, he is close to the telephone and never too busy to respond to an opportunity to be of service." Be, as my friend the reporter put it, "an open proposition."

Take an interest in men and learn about their interests. For example, if some business man fails and has to go into bankruptcy, write him a sympathetic letter.

Use the newspapers, and through them, as well as through your pulpit, be the open champion of popular and righteous democratic causes. When you invite the

president of the factory to dinner, put one of his workmen on the other side of the table. Do anything and everything you can to get hold of men and movements.

In almost every community you will find a population of various foreign peoples. Get among them, talk to them about citizenship, learn their customs and ways of doing things and conform to them. If, for example, you go to a gathering of Swedish people to talk to them about the obligations and the opportunities of American citizenship, they will hear you with much more sympathetic interest if you have learned enough Swedish to join with them in the singing of the Swedish national air which precedes your address. Say a good word for the Jews. Get in touch with the black men.

Use your pulpit to give appreciations of the work of the various servants of human society. Take Hospital Sunday, for example, to speak of physicians and nurses in ideal terms as the ministers of Christ.

Invite the graduating classes of the public schools to come to your church the Sunday before graduation and preach them an annual sermon. One very effective key to democracy will be through the public school teachers. Attend the gatherings of their association and talk to them frequently about their ideals and moral opportunities. Take up such work as the artistic decoration of the school buildings.

Father such institutions as the Grand Army of the Republic. Help them in the observance of Memorial Day. Go with them and help them to decorate a few

graves, in the heavy rain, it may be. Drop in on the firemen and policemen once in awhile.

Do not forget "the other half." Keep in close and sympathetic touch with the Rescue Mission in your city. Go down occasionally and spend an evening with the poor fellows whose only home it is. Keep in association with the Salvation Army.

Besides using your pulpit through sermons, use it through the prayer. Pray for men openly; for your city judges, that they may judge in righteousness; for your lawyers that they shall uphold the truth. Pray not only for the President of the United States, but also for the mayor of your city. Remember the policemen as the protectors of human life and interest, and the firemen who risk danger for the sake of their fellowmen.

Remember in your prayers those who work in the factories and stores. Pray for employers that they may be considerate and generous, and for the labour unions that they may be faithful and just. At least, on some Sunday morning during the year, each of these elements of human society ought to be openly prayed for. At Christmas time you might gather them all up into one prayer and it will do no harm if it is printed in the Christmas morning edition of the daily paper. You may find that the firemen, for example, will gather in their rooms on Christmas morning and have their chief read it to them. I have known such things to happen. As you go about among the homes of people you may find it mounted upon cardboard and hanging upon their walls.

These are only casual suggestions. Find these and any other ways of gaining the moral confidence of the democratic order through your open expressions of sympathy and affection. These are the ways to get access to democracy.

All this is preparatory to other great and important influence. It will give you power and votes when you are called upon to participate in political life and civic reform. As society is constituted to-day you will be almost a cipher in the moving and the moulding of the moral social order, unless you become a vital factor in the background of political life. There is little use in a minister attempting the work of civic reform unless he first gains a powerful influence over masses of men.

With this backing you may also be a great inspirational force in municipal betterment. You will be able to improve the appearance of your city; to institute many movements for making your city beautiful. You ought to be able to successfully contest for this influence with the cheap political boss, and not let him run the city.

I have set before you what I believe to be a large aim and opportunity. It is really a recurrence in one sense to the old idea of the ministry which prevailed in the earlier days of New England. In those days the minister and his church dominated the public life. In these latter days most of this authority has been temporarily relinquished, but we must gain it again.

There is, however, this essential difference: in those

early days it was a certain reverence for outward authority; it was a certain institutional power; there was a touch of superstition in it; the minister was heeded oftentimes simply because he was the minister. That sort of authority will never be regained and never should be recovered. But I am calling you to exercise an infinitely higher authority. It is that of intellectual, moral, and spiritual power. It is that of personal character.

Therefore I urge upon you this large and comprehensive conception of the ministry. You are to become, and you are to make your church become, the mover and the moulder of the entire social and democratic order. In your hands the Master has placed the keys to the solution of the great industrial problems of our time. It is your business to bring the employer and the employed together in the name and spirit of the Master. You are not to leave political life to be dominated by wretched selfish demagogues. You are to contest political leadership with them.

It is not simply your business to gather a little eclectic group of saints within the church that you may minister to them. It is your holy task to make of your whole city a new Jerusalem descending out of heaven. You are also to give these moral and spiritual institutions, after you have made them moral and spiritual, a beautiful physical habitation. The city which you are to make glorious in its inner life must also be made beautiful in its physical body.

In order to accomplish these great ends you must absolutely give yourself to everything and everybody.

Without for one moment lowering the dignity of your high calling, you must be a thoroughly democratic man. You are to find some point of contact with every element of the life of your community.

I was very much pleased the other day when I was asked to go down and give a few words of counsel and advice to the Hat Trimmers' Union of over three hundred working women. When I told the secretary that I would come she said, "When this question was raised one of our members, a Roman Catholic, asked the question, 'Do you suppose he will come?' and one of the members spoke up and said, 'Yes, *he will do anything you ask him to do.*'" I was equally pleased on being introduced to that meeting to have the president introduce me as "our pastor."

Thus, and thus only, will you fulfil the larger vision of the Master. It is to be remembered that he never once mentioned the Church. He always talked about the Kingdom. I have been trying to give you some glimpses of the modern ministry of the Kingdom, our field as the world, our parish as our town or city.

I must stop to remind you again, that, first of all, you must become a strong preacher and pastor in your own church. You cannot do this larger work until you have mastered your own church, and then, too, I have been reminding you all along that this is reactionary. All this work that you do outside reacts upon and greatly strengthens your own church. This is especially true when you carry your own people into these things with you. The field is white for harvest while the labourers,

the men who have grasped this conception of the ministry, are few.

The Master is calling to this church of his, which, in these latter days, has been toiling night after night and taking very little, "Launch out into the deep and let down your nets." He wants us to continue unselfishly until it be that the kingdoms of this world are become kingdoms of our Lord and of his Christ.

I have dared to set before you a large task because I believe that the broad and generous spirit of this Divinity School is calculated to make men of large mould with the loftiest of ideals.

Do you see the point? If the minister is to have a large influence in the realization, the making, and the moralizing of our democracy he must get his points of contact. He must have electric wires extending out all through the community. He must be able to press the button at the parsonage and make things happen at his will. Get power, political, civic, social, any kind. Get influence, with the judges on the bench, the teachers in the schools, with anybody and with everybody, in a true and splendid sense, "the power of the keys."

Thus only may we become to mankind the interpreters of its own life, in the light of moral and spiritual vision. The order is, first, the gaining of the good-will and moral confidence of men, and of men in large groups and societies. Then out of this we must gain our power over them. Then, and thus only, shall we be able to interpret for them their own best impulses, and we may do it so that even the man with the muck-rake may

learn to look up and see the celestial crown of his diviner meaning.

My brethren, it is no small work to which you are called. It is not simply to serve a church, to preach a gospel, it is to make that church and that gospel effective, it is the development of something that is infinitely larger than the church. Our task is to transform democracy into the Kingdom of God and nothing less than this should be the aim and the ideal of the modern minister. And they are wrong who say, so flippantly, that the day of our authority has gone. It is before us if we will only find its way.

Our field is the world, our parish is our town or city, our people are the people. And this field is white for harvest, while the labourers are few, and I am praying the Lord of the harvest that he may send you forth.

TRADE UNIONS: THE CAUSES FOR THEIR EXISTENCE

BY

HENRY STERLING

Mr. Sterling, of Medford, Massachusetts, is a compositor on "The Boston Daily Globe." He was formerly the Secretary of Typographical Union No. 13, *of Boston, and has been long known as a wise and loyal labour leader. He has served on the Board of Aldermen in his city and in many other positions of trust and responsibility.*

TRADE UNIONS: THE CAUSES FOR THEIR EXISTENCE

DR. MACFARLAND has asked me to tell you how you may help in the realization of the higher ideals of organized industry. My first answer would be to ask ministers of the Gospel to learn and know the inside history of union labour, and the actual conditions under which wage-earners live and work. I think too few of them know much about these things.

One of the most striking things in the industrial world is the number of men out of work. At any time, in any place, large numbers are suffering enforced idleness. Any sort of a job, at any kind of wages, will find any number of takers. The misery, want, and demoralization that result from this condition are appalling. No agony is so acute, no anxiety so intense, as that of the penniless man out of work with a family dependent upon him. It blasts hope, ambition, aspiration. It destroys the moral sense and paralyzes the intellectual powers. Its victim becomes incapable of mental exertion or moral aspiration. Manliness is undermined, and the wretch vainly seeking a job becomes an abject, cringing, shrinking creature, submissive to any indignity, any oppression or extortion, if only it will bring him the means to live. The courage and enterprise that might enable him to strike out for himself are lost;

it is useless to try new lines of work, for all are overcrowded; and if there is no room for him in the calling in which he has some skill, what chance has he in the calling in which he has none?

Millions endure this agony daily. Statistics are not available, as the personnel of the out-of-works is constantly changing, yet it is safe to say that not less than one twentieth of the workers are constantly out of employment. In periods of depression the proportion is greater.

For their woe there is no alleviation, no redress. Statesmen, churchmen, philanthropists, economists, — all turn from them. Charity alone doles out a sop to save them from starvation. They ask the highest political authority in the land what to do, and receive for a reply, "God only knows."

This horror is needless. It is the primary and paramount crime of society against the workers, for there are abundant opportunities for labour, for all, in this and every land. The soil is the source of all employment of every kind. Until every foot of it has been put to its utmost intensive use, there is no righteous excuse for involuntary idleness. Mines by the thousand are unopened; fields by the million are unbroken; above all, city lots without number — opportunities unlimited for stores, factories, homes — lie untouched, naked, and useless, a shame to us and our civilization, while the crowded slums fester, and idle men walk the streets in despair. Every city shows more of its area idle than used.

It is not for lack of opportunity to labour that men are idle. Nature is no niggard. God has provided for us an abundance of material blessings.

Plainly, our first great crime against humanity is our system of tenure of land, which restricts, abridges, and denies to men the chance to work. The man out of work is a guest as at a feast spread by the Father of all, yet by his fellow-guests denied an opportunity to satisfy his necessities. His sufferings, anxiety, misery, and degradation are needless and uncalled for, and are not to be blamed upon God, who has plentifully provided for all. Rather we, his creatures, are to blame, having intervened with pernicious laws between labour and its opportunity, and separated the creature from the bounties of his Creator.

But the evils that flow from non-employment do not stop with those who are idle; they extend themselves to all who work. Low wages for all are the direct result of the enforced idleness of some. The competition for jobs drives the pay to a point below the demands of justice, below the demands of physical necessity. Higher joys are out of the question, or are pinched from the necessities of the physical. It is only when men break away from manual labour early in life that there is any hope of mental growth or intellectual attainments. The mass of working men are little better than mere machines, to be used or discarded as profit or inclination dictates.

Then, the fear of idleness makes men submit to brutally long days of labour. A mistake has arisen

from lack of apprehension of the difference between work and labour. Work is ever a joy to the normal man, but labour is always a burden. To accomplish some desirable thing by mental or physical exertion is pleasurable work, which should better the whole man and add to his happiness; but to drudge unceasingly at a toilsome task, hour after hour, day after day, year in and year out, to the point of physical exhaustion, without pleasure in it, without profit pecuniary or otherwise, without relaxation or hope of release except in death — indeed, release would bring the greater ills of idleness and want — with no opportunity for the exercise of any faculty other than the one employed on a wearying task — this is labour. We recognize the difference in common speech. Of a plan, or a machine, or a system, we say it works well; of a ship in distress, in danger of destruction, we say she labours. The difference between work and labour is the difference between pleasure and toil.

Low wages, and fear of idleness and want, drive men to long hours of labour that exhaust them physically, morally, and spiritually. Again, fear of losing a job induces a species of servility, a submission to petty tyranny and exactions, that is wholly foreign to a manly spirit. Ready, prompt, cheerful obedience to proper orders is a virtue that becomes a man, but he whose necessities compel submission to indignity and imposition is a pitiable object indeed. Men take much pride in calling non-union men free and independent, but for workmen there is little if any approach

to freedom or independence in any other than a union shop, and frequently not as much there as there should be.

One other great and bitter wrong remains to be noted — society seems to be in a conspiracy to pilfer from the labourer as much as possible of the meagre wage he receives. No one holds land that he himself is not using except for the purpose of getting wealth without work; interest money and dividends are unearned by the receiver; profits from artificial and other monopolies are incalculable; tariff and patent laws seem specifically designed to allow easy methods of creating monopolies to force tribute from industry to idleness; ground rents, interest, dividends, and monopoly profits are all abstracted from the workers. No other source exists from which they can be drawn. Wealth is not a spontaneous growth, nor is it produced by magic, or sleight of hand, but only by labour applied to land. Every dollar not earned by useful work is taken from the wages of those who toil.

John Wanamaker, in an official statement made when he was Postmaster General, showed that "an investment of $1,000 in 1858 in Western Union stock would have received, up to 1890, stock dividends of more than $50,000 and cash dividends of more than $100,000."

Nearly every item of necessity, of food, clothing, shelter, heat, light, transportation, and communication is enhanced in price by the extortions of monopoly. Great fortunes are built by picking the pockets of the poor.

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Not less than a quarter of the meagre sum the wage-earner receives is yielded as a tribute to the exactions of monopoly.

These are not fanciful pictures or rhetorical exaggerations, but the bare, cold facts of our civilization. We create an artificial scarcity of opportunity of work. The resulting competition for jobs lowers wages below decent living conditions, and uncertainty of employment demoralizes all classes of labour. Lastly, we allow monopoly to filch away a large proportion of the pitiful wages paid.

The race has outgrown many superstitions, and among them is the belief that God gives to one man riches and another poverty. God's bounty has provided plentifully for all. By cunning, greed, extortion, and hardness of heart riches are drawn from the labour of others. What a picture of blasphemy is presented by the man who not only shuts his heart to the needs of his fellows, but plunges them into deeper distress by using his God-given talents to wring from them every penny that monopoly can extort, and then ascribes his wealth to the favour of Divine Providence! The public announcement of such doctrine now covers its advocate with contempt.

Not one of the leading institutions intelligently condemns these deep, far-reaching, fundamental, demoralizing wrongs. Press, pulpit, and party ignore them. Presidents, preachers, professors, politicians, and leaders of labour all discuss what they call the labour problem, but none state what it is, or define or analyze it, or

make any allusion to these three obvious iniquities which create it.

Yet the existence of these three artificial wrongs — scarcity of employment, low wages, monopoly extortions — is responsible for the existence, not only of trade unions, but of all the other striking social phenomena that distress and perplex us. That deep poverty which breeds ignorance, vice, brutality, crime, degradation, is the direct outgrowth of these wrongs, which we ourselves have created. Consumption is one of the punishments of poverty. Intemperance, with all its misery, is another of its baneful fruits. People are not poor because they drink, but rather they drink because they are poor.

Contemplate the awful results of this trinity of wrongs! Vast masses of humanity are kept perpetually without the material means or possibility of anything above a mere animal existence, without enough at any time to satisfy reasonable physical needs; woman labour, with its robbery of unborn generations, and child labour with its pitiful horrors; death's ghastly harvest among the babes of the poor; the meagre, starved childhood; the toiling, suffering manhood; the shortening of the narrowed life — these are fruits of lack of work, low wages, and private monopoly. The joy of work and of life depart; art, science, literature, to the working poor are dead; home is but a name; education and culture are unknown. Long hours of toil, exhausted energy and meagre reward destroy vitality, hope, and aspiration, and make a higher life impossible. A few of exceptional endowment, with

good fortune and determination, have overcome and risen above adverse conditions; but the masses die on the plane on which they were born.

Wages largely measure intelligence, elevation, civilization. The country with the highest level of wages has the highest degree of happiness and the highest standard of citizenship, and the peoples of the lands with low wages are abject in their misery, degradation, and servility. The employment of the unemployed, the elevation of wages, and the destruction of private monopoly should be the first thought of statesmen, Christians, philanthropists, labour men — of all who desire progress, who love their fellows, and who long for a higher, cleaner, more just civilization.

He who depresses wages or makes the conditions of labour harder and the hours longer is an enemy to humanity, who for selfish ends robs little children, defiles and degrades woman, and debases man. Instead of love, he sows hatred, distrust, and dishonesty; instead of lightening loads and relieving distress, he deepens the misery and adds to the burdens of those who have already more than they can bear.

These ills are enough to create and justify trade unions. Indeed, men are not rational who fail to unite against wrong. The labour movement is a protest against evil conditions and the expression of aspiration for a higher life. It is the embodiment of the labourer's desire and hope for better conditions and environment for those who follow him, even though he himself may not attain to them. The strength

of the labour movement is the pledge of a nobler civilization.

Not that the unions have attained any deep insight into the causes of labour's ills, or their cure. They have not. Their vision is short, their efforts — noble, self-sacrificing, partially effective — are largely misdirected. The whole force of the union attack is against low wages, long hours, and bad labour conditions. The fact that the non-employment of some is the immediate cause of these ills is never noted. Feeling that they are justly entitled to a larger return for their labour, the union seeks to unite all the workers in each industry in a demand for higher wages. It sets a minimum wage, and urges all to refuse to work for less. It fixes a maximum length of day, and urges that none work more. It holds conferences with employers, urges the justice and benefits of its demands, and finally a strike is ordered. But all the while the fact that the market is glutted with idle labour is wholly ignored. Workmen hungering for a job are plentiful. The employer has but to suffer the inconvenience of a change in the working force, and the workman who sought a gain has lost all. Frequently the employer is a gainer by the strike, for the newcomers will generally submit to a further reduction. The men who took the places of the strikers are bitterly denounced, but whatever caused their idleness defeated the strike. Not until the union has fully considered the man out of work and the cause for his lack of employment will strikes be as effective as their promoters hope.

When all have equal share in and equal access to the soil, the gift of God, idle labour, idle lands, low wages, and the "worthy poor," will disappear — and not till then.

But above all else, we need a sufficient enlightenment of conscience to realize that to gain wealth without work is to steal it from the worker. And we need to see that we ourselves are as guilty as the ones who benefit by the theft. Had the Good Samaritan and the priest and the Levite watched without protest the robbery of the victim, — they would have done exactly what we are doing to-day. We need no fanciful or Utopian scheme to overcome the wretchedness of poverty, with all its concomitant vices. We need only justice, to do as we would be done by. The point to keep in view is that it is caused by involuntary idleness, low wages, and the extortions of private monopolies. Involuntary idleness is needless, and if abolished other reforms would follow.

Here is the remedy offered by organized labour for wrong social conditions: Unite for better wages and hours and working conditions. The first part, organization, is not only rational and commendable, but evil conditions never can be overcome unless men unite and act together against them. The second part, better wages, hours, and conditions, can never be obtained completely while the cause of low wages and bad conditions — that is, enforced idleness — remains.

Now this remedy is so short-sighted as to be pitiful. It promises no end whatever to the struggle. Indeed,

leading labour men at times express themselves as seeing no prospect but that labour troubles, more or less acute, must continue on and on indefinitely. There is no promise that evil industrial conditions will be finally abolished by the tremendous sacrifices being made along the lines now pursued.

But the remedy of the trade unions has the merit of being of practical value. Their efforts do relieve conditions and make life more tolerable for millions, while the remedies offered by the accepted authorities of society are not only useless, but if generally applied would be positively injurious and aggravate the sufferings now undergone by the poor. Consider them: Greater diligence, Greater thrift.

Now of what avail is it to urge men who are already overworked, who break down and become old before their time, to more strenuous endeavour? Of course individuals of unusual ability or endurance may benefit therefrom by extra exertion; but if all could and should follow the same course, none would be benefited. The output might be greater, but wages would not rise, for they depend on the amount of idle labour available. It is as if persons in a race were told that they would win by increased effort; one might, but the heart-breaking pace would in no wise benefit his competitors, and must soon break him down. To urge more strenuous effort is simply to set up a more bitter competition as to who can do the most for little pay, when all are overworked and underpaid already. It is to break down the less efficient still earlier, without any probability of any

benefit to come to labour. For wages constantly tend to the lowest point at which labourers will consent to subsist, and any increase of product created by extra effort or efficiency would only further enrich those who now enjoy the products of labour without working for them.

Greater thrift would be still more cruel and disastrous. With less than enough for actual needs, excluded by lack of means from the elevating influences of education, literature, art, music, drama, science, the labourer is glibly told to save always some portion of his pitiful ten dollars or less per week. No matter if the children need better food, and clothing, and shelter, and education, which the meagre wage will not possibly buy — save. Whatever the privations and sacrifices and meagreness and narrowness of the life of the overworked wife and mother — save. And if the poor man is fortunate enough to escape sickness, and accident, and bereavement, and the financial sharks that beset such as he, he may have a pittance left for old age — if he reaches old age.

Not such is Christ's advice, "Take no thought for the morrow," "Lay not up for yourselves treasures." There is a deeper economic philosophy in those injunctions than is often thought. Men in high stations, with comfortable incomes, should be exceedingly cautious how they advise the lowly to save. Not that the common people will invite disaster by adopting such a course: their common sense and necessities make that impossible; but the advice reflects on the intelligence of

the adviser. Thrift may elevate a few financially at the expense of others. It would ruin the race if universally applied.

Coöperation has been recommended. But we cooperate now, to the fullest extent, in manufacturing and handling goods. It takes the work of hundreds of persons to make the simplest article. The difficulty lies in the division of the product. Some get much for doing little or nothing while some receive little — very little — for doing all.

Better wages, hours, and labour conditions are the things essential for a better civilization. The union makes no mistake when it demands them. The error is that it fails to consider the cause of low wages — idle labour — and remedy that.

The trade union, seeking higher wages for its members, finds its first foe in the employer. But he is not the real opponent. The employer may fight the battle, but the whole social body is against the labourer. It has always hated the taint of manual labour, and has always held the labourer in one or another form of subjection.

Charity may freely flow, and sympathy for the "worthy" poor is abundant: but the unworthy poor have most need of sympathy and love, and the existence of "worthy" poor is simply a proof of social injustice. But society resents the presumption of a demand for higher wages, or better working hours or conditions, while the union insists that these are the vital points. Philanthropy and an awakening public conscience may

multiply educational facilities, but of what avail are they to the man worn down by long hours of physical labour, without time or money to take advantage of them?

Here, then, are the actuating motives of the trade union, the feelings that call it into being — a protest against existing conditions with an earnest conviction that they are unjust, and a deep aspiration for a fuller, broader, larger life.

Its methods are ultra-conservative. It rejects without courtesy all new or radical propositions, and all "remedies." Socialism, single tax, coöperation, philosophical anarchy, prohibition, free trade, protection — all these and many more ideas have been forced upon the attention of organized labour, but it would have none of them. It has clung closely to its old methods — organize, ask advances, confer, arbitrate, if arbitration is wanted, strike, boycott. All these methods were practised ages before the Christian era. Modern trade unionism has added but one weapon to its armory — the union label. It has lost one weapon — the sword. The ballot was given to it, but as yet the workmen have no conception what it is for, or how to use it to defend or advance their own rights and interests — nor has any other class of society. Direct legislation — that is, law-making by ballot, by which process laws bearing unjustly upon the workers might be changed without the intervention of secret, sinister influences — is endorsed by organized labour. But leaders, national and local, turn their backs upon it, and they thus leave their followers

defenceless before their enemies. They have wandered deeper and deeper into an endless judicial and legislative quagmire, from which nothing can ever extract them but a direct voice in law-making.

To summarize: Labour, by law, is so restricted in opportunities for employment that an unnatural competition between labourers for jobs forces wages to the lowest possible point, and the monopolist pilfers at least 25 per cent of what little the labourer receives. The trade union attacks these conditions with a demand for better pay, hours, and working conditions. Its contention is just.

To the trade unionist the wage-scale is the all-important point. To raise it is to elevate, to lower it is to degrade humanity. Its ideal is, that each man should enjoy the full fruits of his own toil. Poverty, with all its vices and its woes, and superfluous wealth, with its pride, arrogance, greed, selfishness, and wicked vanities, would both disappear could the union fully succeed.

This is the goal toward which organized labour is striving. It is not for me to indicate your line of policy, or to force upon your conscience the thing that seems right to mine. But I exhort you to examine earnestly into the truth of the statements I have made to you. I may at least instruct you that it is your duty to gain a sympathetic knowledge of these men and this movement. And it is to be remembered that sympathy is absolutely essential to true knowledge.

THE WORK AND METHODS OF TRADE UNIONS

BY

HENRY STERLING

THE WORK AND METHODS OF TRADE UNIONS

WE now have to observe that the union labour movement is not only voluntary, but spontaneous. The impression of some that the perfervid oratory of agitators has stirred up discontent and caused men to seek in union they knew not what, is wholly wrong. Not all the eloquence that ever flowed could avail to create the smallest union, had not the men been impressed by a conviction that they were suffering from deep injustice. Most unions are the outgrowth of casual rehearsals of grievances, on the street, in the shop, or elsewhere. Some one suggests that a meeting be held to talk matters over. One or two individuals volunteer to find a meeting place, and generally, after much irregularity of procedure, sending of a committee to the employers is broached. Sometimes a committee is named, but more frequently those present decide that they are not well enough experienced or organized to venture on such a step. Then some one proposes that a union be formed, and the evening's work usually concludes with the appointment of a committee to consult with a union official or some one active in the labour world, as to the proper course to pursue. Another meeting is called and the labour "leader" comes, generally at his own expense, and relates in simple, homely language the hardships which

he and his fellows suffered, and what progress the union has made in bettering conditions. The speaker reaches his hearers because he talks to them of every-day things that have hurt both him and them. To them the little advances that his union has made are pictures of things hoped for, but never expected. A resolution is passed to form a union, perhaps names are attached to a promise to join, a committee is authorized to attend to the details, and the hat is passed to pay expenses. In this simple manner most unions are born.

The work of the trade union movement has been mainly along three lines: influencing of public opinion, legislative effort, and the direct improvement of the labour conditions of its members. This last line of work has absorbed most of its time and energy, and its success has been gratifying, though not so great as it might have been had its efforts been directed against causes instead of effects.

Its greatest, most beneficent and far-reaching work has been in the realms of public thought and legislation. The church, of course, has enunciated high moral principles; but to the trade unions belongs the credit of making such partial application of those principles to industrial conditions as has been attained in our age. "As ye would that men should do unto you, do ye even so unto them," said the church, and organized labour called upon all the world to look upon fainting womanhood and blighted childhood in industry, and asked, "Is that as ye would be done by?" "The life is more than meat and the body more than raiment," proclaimed

the church. But the labourer gives up life for less than enough meat to sustain it, and his raiment is the poorest worn. "Thou shalt love thy neighbour as thy self." Then cease to maim, and mangle, and kill, and poison, in dangerous industries and insanitary workshops. The church announces the fatherhood of God and the brotherhood of men. "Then give our injured and striking brothers the same rights in the courts and under the law that other citizens enjoy," reply the trade unions.

These appeals have not been in vain. The unions have aroused the public conscience until the best thought of the time has turned toward economic subjects. The wide-spread, earnest discussions of all phases of the problems of poverty and labour give sure promise of progress toward their solution.

The great failure of the unions in the realm of thought and conscience is that they have not yet taught mankind that to get wealth without work is to rob the worker.

One of the highest achievements of organized labour is the acceptance and practical application of the golden rule among men seldom reached by church or school. Among union men, working together, every act of one toward his fellows is judged by the question, "Is that good unionism?" Which, being interpreted, means simply, is it doing as you would be done by? Not that the men have attained perfection in this or any other regard — indeed, I have heard union men reproach each other with being as mean as church members — but the question is always there, and men ask it of them-

selves, and they are constantly growing more kindly and forbearing, more considerate of each other's feelings and welfare, more zealous for the common good, more ready to subordinate individual will, or opinion, or interest, to the will, or opinion, or interest, of the majority.

Notable good has been accomplished in the legislative field. Remove from the statute books of the civilized world the laws suggested and supported by organized labour, and nearly every vestige of humane legislation will be gone. Life and limb have to some extent been safeguarded, little children have been taken from labour and sent to school, insanitary shops have been made tolerable, indecent conditions in factories have been abolished, women have been protected, regular payments in actual money provided for, fines prohibited, sweat shops diminished, operations of money sharks restricted, mechanics' liens secured, free schools and free text-books urged for children freed from the mills.

These measures apply to all workers. In its legislative work, at least, organized labour has been supremely unselfish. The good that has come from its efforts is being enjoyed by millions who repudiate it. It has asked nothing for itself alone. It has sought the good of all.

As an educational force, the benefits of the union are frequently acknowledged. These men meet by the thousand, with no education, no books, no instructors. Gradually, by observation, reason, a little reading and much exercise, they develop an ability that frequently

makes them the peer of the brightest. The tumultuous assemblages become orderly gatherings, with a procedure and decorum the equal of many more noted legislative bodies. There is deep feeling there, and strong passions, and a force that leaves no place for intellectual weaklings, but seldom do they break the bonds of accepted parliamentary practice.

Note the change in the status of organized labour. A few years ago, up to 1824, membership in a union was a criminal offence. Now organization is allowable, even commendable, and men may even strike, for any cause which to them seems good. They may not boycott, although the boycott has been in constant use since the day when the Lord turned away from the burnt-offering of Cain, and that individual in jealous rage slew his brother.

In the industrial world these two weapons, the strike and the boycott, have always been the right hand and the left of organized labour. No victory or advance has ever been possible in that field without them. Conferences and arbitration seem to have accomplished much, but neither conference nor arbitration is ever granted unless the men are thoroughly organized and ready to strike and boycott. Committees from workmen were spurned with contempt until strike after strike compelled respect. The long struggle of the manual labourer for a share in the blessings of civilization has not been an easy, triumphant march. Every step has been fought inch by inch. Every concession has been wrung by force from unwilling hands. It is

not a thing of the past few years. It began thousands of years ago, when every man who worked with his hands was a chattel slave, when men and women were worked together like common beasts, and beaten or slaughtered with no more consideration. Throughout the ages of agony these two weapons are the only ones that stood him in good stead. The sword proved his destruction. With the ballot he has betrayed himself. The strike and the boycott, actively in force or passively in reserve, alone have proved effective.

The methods to attain the end desired are simple. Organize, formulate demands, strike if refused, boycott if the strike is lost. Brutal programme, is it not? All force. Yet what else prevails? What effective method, other than this, has ever been suggested, even by the greatest minds, to gain for labourers a share in what an advancing civilization has to give. Aspirations for knowledge, wisdom, education, art, science, literature, culture, bloom in the poor man's heart as well as in the rich. Must he forever forego these things because of lack of leisure and means? Not if long and painful struggle will attain them. And he will use the only weapons he has. It rests with objectors to suggest better.

The union label has come largely into use since the late eighties. It has created a certain demand for goods known to have been made by union labour. It is a sign that the workers who produced the article on which it appears received reasonable wages and hours, and fair treatment. It has bettered the industrial con-

ditions of many thousands. The purchase of goods bearing the union label is a direct and effective method of assisting the work of organized labour in giving the workers and their children a better chance in the world. The union label cannot, however, be a solution for the labour problem, because of the complications that arise in its use, and the fact that only a few unions can avail themselves of its benefits.

Criticism is not nowadays directed against the organization of labour. It has come to be acknowledged that labouring men have the same right to organize for mutual improvement and betterment as professional men, or merchants, or manufacturers. But much fault is found with specific acts of the unions.

First, it is said that many of the demands made are unreasonable. When viewed from the point of the employer, doubtless they often seem to be unreasonable; when the value of the work to society is considered, and the needs of the men and their families, the justice of the demand is apparent. In reality, the employer is simply an agent between the two parties, the general public and the labourer. When the conscience of the people declares that manual labourers are receiving too small a return for their toil, the employer has to pay more and recoup himself as best he can. Sometimes less hours or more pay brings greater efficiency in the men themselves; sometimes new or improved machinery or processes are devised; sometimes the employer passes the cost along to the consumer, and sometimes the tribute to the landlord, or usurer, or monopolist is

diminished or checked. However he does it, the employer must recoup himself, or the business passes into more competent hands. The advances are sanctioned by the public conscience, or they could not be gained. Consider if you know of any class of labouring men who are being paid more than they should justly receive.

It used to be declared that all these advances to union men decreased the wages of non-union men. That is, that the employers recouped themselves for those advances by reducing the pay of the unorganized workmen. But as the wages in unorganized trades have shown some reflection of the increases in organized industries, that contention has been abandoned. Now it is claimed that the increase is passed along to the consumer. In some few instances it is; if the employer enjoys some form of monopoly, it always is, with some increase for passing it, as in the case of the coal trust. But in most instances the increase is offset by increased efficiency of production or a restraint on those who reap where they do not sow. When the price for any commodity has unduly advanced, it is almost invariably the fact that a monopoly of some kind has secured control.

Some people delight in calling organized labour a trust. If there had been two or three victims on the road to Jericho, and they had joined together to resist the depredations of the robbers, they would have been in the identical position of labour to-day. The only monopoly they could have would be such weapons and strength and skill as united they possessed. Their only "trust"

would be in God, each other, and a righteous cause. For them there could be no expectation of gain, their only hope being to retain some part of that which rightfully belonged to them; and so it is with the unions. United and resisting, they retain a little extra of the product of their own labour, and for this they are denounced as robbers.

Unions restrict output, it is said, and doubtless it is true that occasionally a man has been restrained for the general good. But it was an act of mercy, and not of laziness. Because one man has unusual strength, or greed, or a desire to curry favour with the boss, or receives a dollar extra, is no reason why he should be allowed to set a pace that breaks down his fellows with overwork. The hypocrisy of the criticism is seen when no word is said about the trusts shutting down mills to enhance prices, or about the men who monopolize hundreds of thousands of acres of coal, iron, copper, and other mineral lands, and allow no portion to be dug. These restrict output to a greater extent in a minute than organized labour does in a lifetime. And theirs is not an act of mercy. Their distinct purpose is to extort more wealth without work, extract more of the flesh and blood of the poor, without anything in return. The same is true of those who restrict output by grabbing timber lands, agricultural lands, and water ways. More emphatically is it true of those who hold vacant lots in cities. Here are grand opportunities for a magnificent output of homes to relieve the congested slums and disease-breeding tenements; and chances to

build factories in which the festering population of the slums might earn a decent livelihood. But the speculators sit tight. Their taxes are nominal, and they can make a handsome profit by restricting the output of homes, and factories, and business places, which in turn restricts the output from the mines, forests, quarries, brickyards, farms, and from all the industries that go to feed, and clothe, and shelter the multitude. Why, these restricters of output who hold idle the natural opportunities of labour are the prime cause of all our economic woes.

"Ye strain at a gnat, and swallow a camel." The grafters are not the $500-a-year labourers, but those who secure wealth without work, and it is not the labourer, but the monopolist, who restricts output.

Union men want union shops. They want to exclude strike-breakers and non-union men from them. Why shouldn't they? By devotion, and labour, and sacrifices, the union men made the positions in those shops desirable. They increased the wages, decreased the hours, and bettered the working conditions. And now they are asked to give up the places they have made desirable to strike-breakers. Why should they? What have these traitors to the common cause done to merit the best places? They have betrayed their fellow-workman in a critical struggle. They have injured him and his family. They have sacrificed the general good for personal gain. And now it is proposed that union men shall give up these desirable places to those who struggled against making them desirable. The proposi-

tion is immoral. Aside from the sinister desire to disrupt the union while making a plea for fairness, omitting consideration of the right of a man to refuse to work with those obnoxious to him, the intent is to rob the union man of the fruits of his work and sacrifice. He struck for better wages, hours, and conditions; let him enjoy them. The strike-breaker helped to retain low wages and long hours; let him go and work where those conditions prevail.

Of course the ulterior motive of the cry for the open shop is to cripple the union. To see the strike-breakers in good jobs, with special favours, no dues and no lay-offs in dull times, may discourage and weaken the loyalty of union men. It does. And so the union men resist the mixed shop — part union and part non-union — because it is unfair to them and inimical to the common good.

Much criticism has been aimed at restriction of apprentices. Many employers hire boys and young women at under pay, with the pretext of teaching the trade. The learner is seldom, if ever, taught anything, in the true sense of the word, but is set at some minor task pertaining to the business and kept at it until a decent wage is demanded, and then cast adrift, and another hired, and similarly treated. Some establishments have employed alleged apprentices far in excess of the journeymen. Unions have sought to correct these abuses, and have been partially successful, but great difficulty is encountered in inducing even employers of union men to treat the apprentices fairly. Low pay and

hard, menial work, most of it at tasks not an essential part of the trade, is the lot of too many apprentices. Profits on apprentices are lost if a journeyman loses time teaching them. Unions have attempted to fix a ratio between apprentices and journeymen that would provide for the natural expansion in the industry and for the losses by death and otherwise, and insure each apprentice fair opportunity to master the trade. Possibly self-interest has set the ratio too low. It is said that some unions prohibit apprentices altogether. Such a regulation, if it exists, cannot be too bitterly denounced. If the ratio is too low it should be increased, and employers should be urged to deal justly with the young persons they secure at low wages under promise to teach the trade.

Of labour injunctions it is difficult to speak without betraying something of the deep feeling which pervades the labour world. The process is of recent birth. Industrial struggles have gone on for ages, but until recent years no one dreamed that any power lay latent in an equity court to intervene in them in such a way as to summarily decide them against the strikers. The exercise of so new, and novel, and unexpected a power may naturally be looked upon with suspicion. But the surprise caused by the issue of labour injunctions by the ordinary powers of the courts was greatly increased when the Sherman anti-trust act was found to enlarge those powers. An act passed to curb monopoly has been found effective only in curbing the exercise by working men of fundamental, essential rights. So in-

junctions have flowed in a stream from the national and state courts, until their number is beyond remembrance, and everything a workman on strike might dream of doing has been at one time or another forbidden by judge-made law.

In October, 1897, when the stream was just gaining a portentous headway, Hon. W. H. Moody, since a member of the President's cabinet, said: "I believe in recent years the courts of the United States, as well as the courts of our own commonwealth, have gone to the very verge of danger in applying the process of the writ of injunction in disputes between labour and capital." They have gone much farther since.

The first wrong in the labour injunction is that it is procured by false pretences. The petitioner alleges under oath that certain property is in immediate danger of irreparable injury. The writ of injunction is prayed for to protect it. But all the world knows the injunction is desired not to protect property, but to defeat a strike. It is intended and expected that the injunction with its involved and undefinable wording, its prohibitions impossible to understand or limit, will so confuse, dismay, and dishearten the strikers as to force them to submit. And it does.

That these injunctions are procured, not as sworn to in the petition, to protect property, but to defeat strikes, and that it is a conscious purpose on the part of the petitioner to deceive the court and prostitute its powers, is shown by the following extract from a circular signed by the secretary and chairman of an employers' asso-

ciation, issued shortly after a great strike in one of our large cities:

"It would have been impossible to terminate this strike successfully without the aid of the courts, through the process of injunction. The courts were our bulwark, the injunction our only weapon when all other means of defence had been exhausted. Without it we should have failed. This is significant, and cannot be too strongly emphasized at the present time, when the power of the courts is being assailed by demagogues."

Now the property alleged by the petitioners for such injunctions to be in danger is the capacity of the employer to conduct his business, and the good-will of his customers. But the capacity of a man to labour in that business, and the good-will of such as might employ him, his customers, is not property, according to the courts. (Worthington v. Waring, 159 Mass. 421, Dec. 1892.) The personal and constitutional rights of the labourer seem to be of no account in the eyes of the court if the employer alleges his (intangible) property is in danger, and the exercise of many of the ordinary rights of citizenship has been unceremoniously denied him. Of these the most important are freedom of assemblage, of the usual use of public highways, freedom of speech and of the press; and the operation of the injunction is to menace punishment for innocent acts, and to deny a trial by jury if accused of a crime or misdemeanour.

It might not be proper to comment upon the celebrated case now pending in Washington, but here is an

extract from a similar injunction touching the freedom of the press, issued in a Massachusetts case:

"We, therefore . . . do strictly enjoin and command you . . . to desist and refrain from interfering with the complainant's business by printing, publishing, or circulating, or causing to be printed, published, or circulated, a certain paper or circular . . ., and from printing, publishing, or circulating any other paper, circular, or printed matter intended or designed to deprive the complainant of customers . . ." (No. 3736 Eq., Sup. Court, Mass.)

And here is a clause from the constitution of the Commonwealth of Massachusetts:

"Art. XVI. The liberty of the press is essential to the security of freedom in a state; it ought not, therefore, to be restrained in this commonwealth." Further:

"Art. XX. The power of suspending the laws, or the exercise of the laws, ought never to be exercised, but by the legislature, or by authority derived from it, to be exercised in such particular cases only as the legislature shall expressly provide for." Equity courts suspend the constitution to defeat strikes.

The exercise of ordinary rights is denied, and the execution of the laws interrupted, for what? To defend property? No; to defeat a group of strikers struggling to escape from an intolerable economic condition; to force them into submission.

The courts cannot continue to deny the right of a man publicly to state his grievances. The courts seem to draw a distinction between freedom to denounce

wrong in the government, politics, politicians, and public men, and freedom to denounce wrong done by concerns whose business may be hurt if the truth be told about them. The most effective way to right a wrong is to tell it to the public. It a man's business can be hurt by telling the truth about it, the quicker it is told the better for the public welfare. But if in telling his grievances the workman speaks falsely, he should be subject to the same procedure, the same laws, and the same punishment, as other citizens are subject to, and not be forbidden to speak, and railroaded to jail for contempt of court if he opens his mouth.

The workmen injured while at their employment, the courts have placed in a class by themselves and denied every right of recovery enjoyed by other citizens. The legal doctrines of fellow workmen, assumption of risk and contributory negligence deny any adequate satisfaction for damage done to the employé, whatever the cause. The result could have been foreseen. The employer relieved from proper responsibility in damages to his injured workman, our industrial world has become a shambles. It is cheaper to kill a man than a mule. Men are killed and maimed and mangled at a rate unknown anywhere but here. Millions of desolated homes are the direct outcome of the Massachusetts decision in the early forties that the engineer injured by the carelessness of the switchman could not recover because they were fellow servants.

Autocratic authority, wherever it may reside, is destructive of liberty and progress. Judges in equity,

and in the interpretation of the constitution and the common law, exercise such power. So do legislators within ill-defined limitations.

When the law is under control of the whole people, through the power of legislation directly by them when they so choose, the right of the lowly can be safeguarded — and not till then. We need a further extension of the franchise, to measures as well as men. Some progress can then be made toward more just industrial conditions — and not till then.

I know of no institution of our civilization whose aim is to secure justice for the lowly, except the trade union. The church dispenses alms, but not justice; the press seeks its own power and enrichment; the courts and legislatures are so engrossed in the defence of the rights of property that they forget that humanity has rights which ought to be respected, if not by them maintained. Organized labour's sole purpose is to defend and advance the rights and interests of the workers. It is doing a great work, but it will fail, and will lose much of the ground it has gained, and many of the rights formerly secured, unless it bends earnestly to the attainment for the whole people of still greater rights — the enlargement of the franchise, the right to the earth, freedom from the exactions of the monopolist and the money-lender.

I often think that the parable of the man who went down from Jerusalem to Jericho has a more important significance than is usually attached to it. The man seems to me to typify Labour — he fell among thieves,

was robbed, stripped, wounded, and left for dead. And the priest and Levite of that day passed by on the other side. The union has not restored the stolen goods, but it has relieved the distress somewhat. It has striven to uplift, comfort, and defend all whom it could reach. It has stayed somewhat the hand of the despoiler. It has invited to its folds all who will come, to share its toils and sacrifices, and to enjoy its blessings — except the man or race who would lower wages. Even the strike-breaker is welcome, if he bring forth fruits meet for repentance.

Are your fellow men victims like the man on the way to Jericho? Not only at the last day, but every day of your lives, you will be judged by the Word, "Inasmuch as ye did it unto these, ye did it unto Me."

Some complaint has been made that working men will not attend the church. Had the victim on the road to Jericho found in some of the chief seats in the synagogue the men who robbed him without mercy, and at the altar the priest and Levite who looked upon him without pity, doubtless he would have gone his way sorrowful.

AN EXPOSITION AND INTERPRETATION OF THE TRADE UNION MOVEMENT

BY

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I AM very happy to be afforded the opportunity of discussing before the students of the Yale Divinity School some phases of the industrial problem. I shall not, of course, even attempt to suggest a panacea for the ills of which society so bitterly complains, but I do wish to point out some of the things which the organized workmen of our country are doing to ameliorate the conditions under which wage-earners live and work. And I hope that in discussing these questions I may succeed in dispelling some of the erroneous impressions which have been given wide circulation by the critics and opponents of the organized labour movement. Perhaps the most that I can add to the good instructions which Dr. Macfarland is giving you is to explain our movement. What ministers and all others most need to have is a sympathetic understanding of us.

To understand the philosophy, the purpose, and the ideals of the trade union movement it is necessary that we understand the history of industrial development; that we have a clear comprehension of the complex problems that characterize modern industrial life; that we keep in mind the fact that the purpose of the trade union movement is not so much to secure the advance-

ment of the exceptional workman as to bring about the general and gradual uplift of the great mass of the wage-earners; and to understand the actions of the organized workmen it is necessary to consider the evils which the trade unionists, by such actions, seek to eradicate.

In early times the struggle for existence centred in the problem of production. So long as the human race depended upon the simple and crude implements of the agriculturist, the hunter, and the shepherd, so long as the family raised its own food and made its own clothes from the fleece of its own sheep, it was necessary that men, women, and children work from early morning until late at night in order that by their combined efforts sufficient food and clothing could be produced to sustain and protect life. The question of distribution was not a great factor in determining the wealth, health, or happiness of the human race. It was not until the invention of machinery, the advent of the factory system, the use of steam, and the application of new processes, it was not until society was organized, as it is to-day, on the basis of a minute and complicated division of labour and an extended change and interchange of commodities, that the question of distribution became the problem, the solution of which has taxed the ingenuity of the world's economists and statesmen.

No one can understand the true nature of trade unionism without understanding the industrial revolution and what it accomplished. The history of mankind has been more vitally affected by changes in its machines and in its methods of doing business than by

any action or council of statesmen or philosophers. What we call the modern world, with its huge populations, its giant cities, its political democracy, its growing intensity of life, its contrasts of wealth and poverty — this great, whirling, restless civilization with all its vexing problems — is the offspring largely of changed conditions of producing wealth. It is vain to deplore, as many have done and as many still do, the passing of the old order of things and the old methods of production. Whether for weal or for woe, the change was inevitable and reform could only be found in further development, not in a return to the past.

The evil conditions produced by the factory system have brought in part their own corrective, and the creation — through production on a large scale — of a separate working class with separate working-class ideals, formed the origin and the basis of trade unionism as it exists to-day.

To the average man of affairs immersed in his business and the daily routine of life, trade unionism may seem a bewildering maze of conflicting ideas and divergent doctrines; as a matter of fact, however, in its fundamental principle trade unionism is plain and clear and simple. It starts from the recognition of the fact that under normal conditions the individual, unorganized workman cannot bargain advantageously with the employer for the sale of his labour. Since the working man has no money in reserve and must sell his labour immediately; since he has no knowledge of the market and no skill in bargaining; because he has only his own

labour to sell while the employer engages hundreds or thousands of men and can easily do without the services of any particular individual, the working man, if bargaining on his own account and for himself alone, is at a very great disadvantage. In the individual contract between a powerful employer and a single workman the labourer will secure the worst of it; such a contract means that the condition of the poorest and lowest man in the industry will be that which the average man must accept. To find a substitute for the individual bargain, which militates against the welfare and happiness of the whole working people, trade unions were formed, and from first to last, always and everywhere, they stand unalterably opposed to the individual contract. The difference between the individual and the collective bargain is simply this: that in the individual bargain one workman of a hundred refuses to accept a reduction in wages, and the employer retains the services of ninety and nine, whereas in the collective bargain the employés act in a body, and the employer retains or discharges all simultaneously, and upon the same terms. There can be no permanent prosperity to the wage-earner, no real and lasting progress, no consecutive improvement in conditions, until the principle is fully and firmly established, that in industrial life — especially in enterprises on a large scale — the settlement of wages, hours of labour, and all conditions of work must be made between employers and working men collectively, and not between employers and working men individually.

It is frequently charged against the union that in policy and practice it reduces to a dead level all the men employed in a given trade; that the most efficient and the most ambitious are reduced to the level of the incompetent and the sluggard. This charge is a libel and a pretence. The trade union fixes a minimum wage, not a maximum wage; and the employer is at perfect liberty to reward the especially efficient or ambitious workman by paying him higher wages than are fixed by the union. The union does, however, object to one workman being rewarded by an employer when the reward is extracted from the pay envelope of another workman. As a matter of fact, however, the employers usually fix a maximum wage at the same point at which the union fixes the minimum wage; and what is true of wages is also true when applied to hours of labour or other conditions of employment.

This principle of trade unionism will explain many of the seeming peculiarities and many of the numerous rules of labour organizations. It will supply an answer to the question, so often asked, why the union will not allow a man to accept two dollars a day, while all other workers in that trade are receiving three dollars a day; or to accept forty cents for mining a ton of coal when the minimum scale is fifty-six cents. It is the necessity of equal pay for equal work, and the need of protecting the standard of living that compels trade unions to say to employers, "Either you shall pay three dollars to the man who is willing to accept two dollars, or we shall not work for you. We recognize your right to employ

or not to employ whomsoever you wish, but either you must pay at least three dollars or all the members of our union will refuse to work for you."

In the course of an address delivered before the National Civic Federation, Mr. Taft, then President-elect, stated: "Time was when everybody who employed labour was opposed to the labour union; when it was regarded as a menace. That time, I am glad to say, has largely passed away, and the man to-day who objects to the organization of labour should be relegated to the last century. It has done marvels for labour, and will doubtless do more; it will, I doubt not, avoid the reduction to a dead level of all working men."

The average wage-earner has made up his mind that he must remain a wage-earner; he has abandoned the idea that he will become a capitalist, and he asks that the reward for his work be given to him as a working man. He understands that working men do not evolve into capitalists as boys evolve into men or as caterpillars evolve into butterflies; neither is he unmindful of the fact that out of the great mass of the people some here and there will by superior ability, intelligence, and application, and others by accident, rise to positions of wealth, distinction, and influence; but he is more concerned with the gradual and general uplift of all the working men than with the rapid ascent of any one of them.

Those who look only at the surface of things and judge trade unionism by an occasional glimpse are likely to fail to appreciate the uplifting influence of

this institution upon the character of the wage-earner. Many who admit that trade unions have been successful in raising wages, shortening hours, and improving the material conditions of the worker's life, still believe that their effect upon his intellectual and moral tone has been either bad or entirely negative. To all, however, who do not view these matters superficially, it must be evident that trade unionism has had exactly the opposite effect. The increased wages and shortened hours of labour have in themselves brought about a vast improvement in the mental and moral status of the workers. Workmen who formerly went from their twelve hours of labour to the nearest saloon now spend their time with their families, improving their minds or enjoying sensible and sane recreation. In most instances increased wages and shorter hours have meant the education and the gratification of the intellectual and artistic sense of the workers; have meant books and pictures; have meant a few additional rooms in the house, and more decent surroundings generally; have meant a few years' extra schooling for the children; have meant, finally, a general uplifting of the whole working class. Trade unionism has benefited the worker and raised his whole moral and intellectual tone by the emphasis which it has laid upon the welfare of the working man. The employer has been interested chiefly in the amount of production; he has forgotten the producer in the goods produced. Trade unionists, on the other hand, have thrown the emphasis, not on the goods, but on the man by whom and ultimately for

whom they are produced; it is no longer the machine, but the man at the machine, that is taking the "centre of the stage" in economic thought.

Trade unionism does not stand for paternalism, but for a broad, all-inclusive fraternalism; it does not stand one-sidedly for the loyalty of the workman to his employer, but for a fair, reciprocal contract between these two parties. It does not stand for the recognition of a difference in species between employer and workman, but it insists upon the substantial equality of all men, and upon the right of the workers to secure all they can, consistent with trade conditions. Finally, it does not accept the doctrine of the employer who in giving work to a man assumes that he is conferring a benefit upon him, any more than it stands for the opposite doctrine —that the acceptance of work confers a favour upon the employer. The ideal of trade unionism is that of two separate, strong, self-respecting and mutually respecting parties freely contracting with each other, with no limitation upon this right of perfect and absolute freedom of contract save that which a community in its wisdom may determine to be necessary for its own protection.

In the pursuit of his ideal — the general uplift of the working class — the working man has sought strength in union, and has associated himself in labour organizations, through which he strives to secure:

First: A minimum wage which will enable men and women to live in a manner conformable to American standards, to educate their children, and to make adequate provision against sickness and old age;

Second: The eight-hour workday, which will give opportunity for the cultivation of home life, the enjoyment of books, music, and wisely employed leisure;

Third: Legislation making it unlawful for children of tender years and frail physique to be employed in gainful pursuits;

Fourth: Laws providing for the safeguarding of the lives and limbs of workers engaged in dangerous occupations and for compensation for injuries;

Fifth: The progressive improvement of the sanitary, working, and housing conditions of the wage-earners; and

Sixth: The preservation of the constitutional guarantee of free speech and a free press.

As a means to the attainment of these laudable and legitimate desires, the unionist declares for the trade agreement, for conciliation and arbitration; and failing in these, he resorts to the strike and the boycott.

There is no one phase of industrial life that is so much discussed and so little understood by the average citizen as the strike. To understand the moral influence of a justifiable strike it is necessary to consider the ideals of the working people; and to understand the strike itself it is important that explanation be given of some of the stereotyped criticisms directed against the strike and which are the outgrowth of prejudice or of unreliable information.

A strike is simply a method of bargaining. If the grocers of a city should refuse to sell their sugar for less than seven cents a pound, and the consumers should

refuse to pay more than six cents, exactly the same thing would occur that happens in an ordinary strike. Until the buyer and the seller of any commodity are agreed as to price and conditions, no sale can be effected; likewise, until the wages and conditions of employment are agreed upon and acceded to by both employer and workman, the industry must stop. The proper conception of a strike or a lockout is that of workmen or employers exercising their undoubted right to refuse to enter into contracts when the provisions of the contracts are not satisfactory to them.

One not infrequently hears it proclaimed that the strike is an un-American relic of barbarism that should not be tolerated in civilized communities, and that those who engage in strikes should have laid upon them the heavy hand of the law. Yet ninety-nine out of every one hundred strikes have been inaugurated and prosecuted, either against a lowering of wages, and a consequent lowering of the standard of living, or for the purpose of securing higher wages, or some necessary improvement in the conditions under which work is performed. In the pursuit of these aims the working man is justified in adopting such lawful measures as are necessary to their attainment. If the consummation of these ideals would make for the moral uplift of the working man and the improvement of society, then the lawful means by which they are achieved would be a contributing factor in his moral advancement.

As an evidence of the moral influence of strikes upon workmen, it may be interesting to relate the conditions

preceding and the conditions following the great coal strike in the anthracite field. The hard coal fields are largely populated by immigrants from southern Europe. These men represent nearly all the divisions of the Slavonic race; they were divided into as many hostile factions as there are divisions in the territory from which they came, and even within the groups themselves most intense bitterness prevailed. To make a homogeneous people out of this heterogeneous mass was absolutely necessary to the success of the strike, as it was essential to the assimilation and amalgamation of the people themselves. When the strike was called these warring forces seemed to realize for the first time in their lives that it was imperative, if they hoped to succeed, that they unite, not only in the strike itself, but in the acceptance of a common industrial and social ideal. And it is interesting to know that as the strike proceeded and after it was brought to a close, the animosities and the friction which had for generations kept them apart had entirely disappeared, and they became and are now a harmonious, united people.

No doubt as a result of the conditions under which they lived in their own countries, these non-English speaking people looked upon the guardians of the law as the oppressors and persecutors of the toiling masses; a uniform was to them the symbol of tyranny. I recall one occasion during the strike, when, for the first time, I visited one of the mining centres, a town in which the foreign-born population was in the predominance. The train was met at the station by a great concourse

of men, women, and children, numbering, I dare say, not less than forty or fifty thousand people. In order that I might pass through the crowd and reach the carriage which was waiting, it was necessary that the police hold back the anxious workmen, and after the procession had started, to wend its way through the principal streets of the city, a cordon of police walked at each side of my carriage. I was surprised to note that many of the foreign workmen, instead of being interested in the parade, seemed to be eyeing the policemen suspiciously, and as it was growing dark, I observed that many of them produced revolvers and cudgels. When the parade was over, I made inquiry of some of the English-speaking men as to the meaning of this demonstration, and was told that the "foreigners," as they were called, feared that the policemen might do me injury, and they felt it incumbent upon themselves to protect me. After the meeting was over and I had returned to my room, I could see that a considerable number of these foreign workmen had stationed themselves at points from which they could watch the hotel; and in the morning when I awoke and looked from my window, I could see, stationed here and there on the opposite side of the street, some of the men who had followed my carriage the night before, still standing guard to see that no harm came to me.

The prevalence of strikes, as of all dramatic occurrences, is grossly exaggerated. Tragic, dramatic, or startling events are so impressed upon the mind that we fail to realize that they are highly exceptional.

While we may read daily of the threatened outbreak of strikes or of the declaration of lockouts, the average working man engaged in industries in which strikes occur loses less than one day each year in this manner. A strike lasts, generally speaking, about twenty-three days, but the average employer peacefully carries on his business for thirty years without the outbreak of a strike.

It is frequently said that trade unions desire strikes because — it is alleged — they are organized for that purpose. This, however, is not true. The trade union is organized for the purpose of securing better conditions of life and labour for its members, and, when necessary, a strike is resorted to as a means to that end: but it can no more be said that trade unions desire strikes because they are equipped for them than that the United States government desires war because it has an army and a navy. It is true, that, in a general way, strikes occur most frequently in those countries which are most progressive, and in which trade unionism is strongest. In proportion to population, there are more strikes in the United States than in Great Britain; more in Great Britain than in France; and more in France than in Italy or Austria. In fact, strikes are most frequent in those countries having the greatest industrial development, and in which civilization is most advanced.

It is admitted on all sides that strikes are to be avoided in all cases where the object desired can be obtained by peaceful negotiation: there is nothing immoral, how-

ever, in the working man's striking, just as there is nothing immoral in his wanting higher wages. The statement is often made that workmen should never strike when the injury to be avoided or the gain to be secured is less than the cost of the strike; but if men were not willing, at least occasionally, to make great sacrifices to prevent even small losses, unreasonable employers would take advantage of their unwillingness to strike. Strikes, it is frequently said, do not pay; we hear it stated often that by a strike working men lose more in a month than they may hope to gain in years. It seems to me that such a judgment — which is based upon a mere calculation of dollars and cents — is inherently wrong, because incomplete. One might just as well impugn the common sense of the farmers of Lexington, because the cost of a war with Great Britain was a hundred-fold greater that the whole amount of taxation without representation. There is more in a strike than wages or hours of labour, and a strike may be a loss from a money point of view, and a great gain in a higher and nobler sense. Said Abraham Lincoln, referring to the strike of the New England shoe-workers in a speech delivered at Hartford, Connecticut, in 1860, "Thank God, we have a system of labour where there can be a strike. Whatever the pressure, there is a point where the workman may stop."

There is a wide-spread impression that bloodshed and disorder, riot and lawlessness, are invariable accompaniments of industrial disputes. As a matter of fact, the amount of violence actually committed is greatly

magnified, and that which is fairly traceable to the officials of trade unions is almost infinitesimal. What little there is should be visited with the strong disapproval of public opinion; but the justifiable practices of trade unionism should not be assailed on account of occasional violence, or because of illegal acts committed in its name. There are more men killed on the Fourth of July from explosions or from resulting lockjaw than have been killed in all the strikes in the United States since the signing of the Declaration of Independence; more men are killed in election brawls, and more violence is committed on election day than can be charged to the account of all strikes in the United States during the whole year; there are more arrests made in the city of Chicago or in the city of New York in one month than have been occasioned by all the strikes in these United States for the past twenty years; and every year more men are killed and injured in the innocent game of football than suffer a like fate as a result of strikes during the same period of time; yet no one would argue from this that the Declaration of Independence is at fault, or that elections should be abolished, or that the Mayor of New York or of Chicago is responsible for the criminal acts of individual citizens, or that your Yale College athletics should be discontinued.

As an evidence of the character of information through which the public judgment is so often formed, I cite just one instance of reported lawlessness which came under my personal observation. An enterprising news-

paper man being sent to the coal fields of Pennsylvania, to secure information as to the supposed reign of lawlessness prevailing there during the strike in 1902, and finding affairs as tranquil at that time as they were under normal conditions, conceived the brilliant idea of manufacturing a riot which would furnish the theme for a most sensational, up-to-date newspaper story. He proceeded to put into execution his plan of modern journalism by employing, for a nickel a piece, a large number of breaker boys, and at a slightly higher scale a few thoughtless men and women. When these people had been carefully posed and the camera focused, hostilities began, and for ten or fifteen minutes a typical riot occurred. After it was over the participants started for the nearest confectionery store to enjoy the fruits of their labours, the newspaper man wrote his story, and despatched his pictures to the metropolitan dailies, through the columns of which an anxious public was informed the next day of all the harrowing details of an industrial riot.

The trade unionist, whether he be conscious of it or not, constantly makes war upon disease and death. Through his organization and through legislation he seeks to protect himself and his fellows from dangerous machinery, and from the contagion and infection which come as a result of bad sanitation in workshop and home, poorly ventilated and badly lighted houses and factories, underfeeding, lack of proper rest, overwork, and similar causes. Every successful struggle that is made for higher wages, for shorter hours, and for better

conditions of life and labour strikes a telling blow against the advance of these insidious foes. In order to point out more specifically the effect of trade union effort against one disease, let us take the cigar-making industry.

In 1888, a time when cigarmakers were employed in unsanitary shops and amidst unhealthful surroundings, 51 per cent of all the members of the Cigar Makers' Union who died were victims of tuberculosis. In 1890, 49 per cent of all deaths in this organization were caused by tuberculosis, while at the present time, as a consequence of the progressive improvement in the conditions of employment, the death rate from consumption among the members of the Cigar Makers' International Union has been reduced to 24 per cent. In 1888 the average length of life of members of the Cigar Makers' Union was 31 years, 4 months, and 20 days; in 1905 it was 46 years, 10 months, and 24 days. That this marked reduction in the death rate from tuberculosis is due to the improved conditions of life and labour secured by the Cigar Makers' Union is clearly demonstrated by the fact that there has not been a proportionate diminution in the number of deaths from this disease among non-union cigar makers. And what is true of the cigar-making industry is in large measure true of other industries.

If trade unionism had rendered no other service to humanity it would have justified its existence by its efforts in behalf of working women and children. Unfortunately, society does not seem to feel itself capable

of conducting its industries without the aid of its weaker members. With each advance in production, with each increase in wealth and the capacity of producing wealth, women and children, in ever larger numbers, are drawn into the industrial vortex, and the home, the natural and moral sphere of the woman, has been shattered by the invasion of the machine and the factory system. Through constant association with it we have become hardened to the degrading and humiliating truth that in our society as at present constituted, hundreds of thousands if not millions of women and girls, depending exclusively upon their own resources, are compelled to work unduly long hours and for beggarly wages. The trade union seeks to protect the woman morally, physically, and industrially; it demands that she shall not be employed amidst surroundings that are destructive of her moral and physical health; it demands that she shall not be employed at night work or for excessively long hours; it demands and insists that women shall receive equal pay with men for equal work. In demanding equal pay and healthful surroundings for women the union not only protects the woman and the home, but it also protects the standard of living for all wage-earners.

Even more important than the benefits conferred by trade unionism upon women workers have been its efforts in behalf of the toiling children. It is hard to reconcile the humanity and vaunted intelligence of this era with the wholesale employment of children in industry. Childhood should be a period of growth and

education; it should be the stage in which the man is trained for future effort and future work. With each advance in civilization, with each improvement of mankind, the period of childhood should be extended, in order that the men and women of the next generation may be mature and developed. In the factory the spring of the child's life snaps and its spirit is completely broken. The outlook upon life of a child emerging, illiterate and listless, from five or six years of work at deadening and monotonous labour, is not at all encouraging, and it is not to be wondered at that many children with such a task develop into tramps and criminals.

Apart from the particular and special evils of the system as it exists to-day, the policy of extracting work from children and exploiting their slow-growing strength is vicious and self-destructive. A state of society might be conceived in which poverty was so general that even the little children would needs be drafted into the industrial army in order to produce enough to enable society to eke out its existence, but in a nation which has its millionaires — almost its billionaires — in a society in which production is so far in excess of consumption that thousands of strong men can find no work to do, and in which we are building up a permanent army of unemployed, it but emphasizes the evil of a system which permits the exploitation and degradation of children. It seems almost an absurdity, a reflection upon our intelligence, that women and children are compelled to work while strong men chafe

in idleness. Thousands of men who tramp about the country and live off society instead of living for it are products of a system of unregulated child labour.

Another evil of modern industrialism which cries aloud for correction is the insecurity of the worker's hold upon existence. The bread of the labourer is eaten in the peril of his life. Whether he work on the sea, on the earth, or in the mines underneath the earth, the labourer constantly faces imminent death; and his peril increases with the progress of the age. The victories of peace have their price in dead and maimed, as well as do the victories of war. With each new invention the number of killed and injured rises; each new speeding up of the great mechanisms of industrial life, each increase in the number and size of our mighty engines, brings with it fresh human sacrifices. Each year the locomotive augments the number of its victims; in each year is lengthened the roll of the men who enter the dark and dampness of the mine never again to return to their homes and loved ones. And many are killed without violence: thousands of men, women, and children lose their lives in factories, mills, and mines without the inquest of a coroner. The slow death which comes from working in a vitiated atmosphere, from inhaling constantly the fine, sharp dust of metals, from labouring unceasingly in constrained and unnatural postures, from constant contact of the hands or lips with poisoned substances; lastly, the death which comes from prolonged exposure to inclement weather, from over-exertion and under-nutrition, from lack of

sleep, from lack of recuperation, swells beyond computation the unnumbered victims of a restless progress.

However sure the precautions, however perfect the arrangements, it is inconceivable that the gigantic industrial movements of the American people should be conducted without some fatalities. The industrial structure is a huge machine, hard running and with many unguarded parts, and many of the fatalities, many of the deaths in general, are simply and solely the result of conditions beyond human control and inseparable from the ordinary course of existence. But thousands of easily preventable accidents and fatalities occur each year, and it is from these that we strive to secure relief.

In the United States the number of persons killed and injured is not even counted, but from the records at hand it is estimated by the United States Department of Labour that in 1906 — the latest date for which computations have been made — between thirty and thirty-five thousand persons were killed in industry, and approximately not much less than two million were injured. As a matter of fact, however, the death roll of industry is longer than is evident from official figures. No one can compute, of course, the number annually yielding up their lives or who are seriously injured and often compelled to become a burden upon their friends or relatives, or dependent upon the charity and munificence of society, who have come to their death or disability as a result of disease contracted in their occupations. It is a strange commentary upon our

boasted American civilization, that more men are killed and injured in industry in the United States than in any other country in the world. By this I mean that more persons are killed and injured per thousand employed.

It is not my purpose to decry the institutions of my own country, because I believe that with all our failings, with all our sins of omission and commission, we have by far the best and greatest government ever instituted among men; but I cannot blind myself to the fact that in the matter of providing protection for the life and the safety of the workman and compensating him for the injuries sustained in the course of his employment, we are lagging far behind the nations of the Old World. It may be said that this is not a parental government, and that the state should not be called upon to regulate our affairs; and while I believe that they are best governed who are least governed, I contend, nevertheless, that it is the proper function of a government to throw around the weakest of its citizens all the safeguards and all the protection possible. Strange as it may appear, our courts have almost invariably held that workmen could not collect damages from employers for accidents occurring in the course of their employment, and these decisions are based upon the supposed liberty of the wage-earner to work when, where, and under whatever conditions he may please. Too often the courts have granted to workmen liberties they do not want, and denied them the protection of laws necessary to their safety.

In a letter to the Exposition of Safety Devices and Industrial Hygiene, held recently under the auspices of the American Institute of Social Service, Mr. Roosevelt, then President, expressed thus his views upon the subject of the protection of workmen:

"As modern civilization is constantly creating artificial dangers of life, limb, and health, it is imperative upon us to provide new safeguards against the new perils. In legislation and in our use of safety devices for the protection of workmen we are far behind European peoples, and in consequence, in the United States, the casualties attendant upon peaceful industries exceed those which would happen under great perpetual war. Many, even most, of these casualties are preventable, and it is not supportable that we should continue a policy under which life and limb are sacrificed because it is supposed to be cheaper to maim and kill men than to protect them."

In the matter of the health and safety of the workman, society has not yet learned its full lesson. There was a time when the criminal law was a matter of private settlement, and a man could relieve himself of responsibility for the murder of his neighbour by making a "blood payment" of so much money to the kinsmen of the murdered man. Our attitude toward preventable accidents is still much the same. If the employer pays a ludicrously inadequate sum to his injured employé or to the widow of a workman who has been killed, society assumes that he has performed his full duty, and that his concern in the incident has ceased. As a

matter of fact, most large employers relieve themselves of financial responsibility for the death or injury of their workmen by a system of insurance in employers' liability companies. In consideration of the payment of a small fee for each person employed, these companies guarantee to defend in the courts all suits instituted for damages, and to pay to the plaintiffs in such suits any judgment which may be rendered against the employer. Because of this protection it is frequently less expensive to kill or maim a workman than to provide adequate safeguards against his injury.

The commission or permission of preventable accidents should be considered a public crime, an injury not only to the workmen, but to society at large. The factory and mining laws, of all states — which are at the present time frequently inadequate and sometimes remain a dead letter upon the statute books — should be greatly extended and should be enforced with the utmost vigour, and when men are killed or injured by railroads, in factories or in mines, through a violation of the plain letter of the law, the employer should not only suffer in damages, but should be liable to prosecution for a criminal offence.

In the pursuit of its ideals, trade unionism has justified its existence by such good works and high purposes. At one time viewed with suspicion by workmen and employer alike, it has gained the affection of one and the enlightened esteem of the other. Slowly and gradually it has progressed toward the fulfilment of its ideals. It has elevated the standard of living of the American

workman, and secured for him higher wages and more leisure; it has increased efficiency, diminished accidents, averted disease, kept the children at school, raised the moral tone of the factory, and improved the relations between employer and employed. In doing so it has stood upon the broad ground of justice and humanity. It has defended the weak against the strong, the exploited against the exploiter; has stood for efficiency rather than cheapness, for the producer rather than production, for the man rather than the dollar; it has voiced the claims of the unborn as of the living, and has stayed the hand of that ruthless, near-sighted profit seeking which would destroy future generations as men wantonly cut down forests. It has aided and educated the newly-arrived immigrant, protected the toil of women and children, and fought the battles of the poor in attic, mine, and sweatshop; it has conferred benefits, made sacrifices, and, unfortunately, committed errors. I do not conceal from myself that trade unionism has made its mistakes. No institution fully attains its ideal, and men stumble and fall in their upward striving.

Trade unionism will not cease when conditions are improved; on the contrary, the higher wages become, the more humane and reasonable the conditions of work, the greater will become the need of trade unions and the clearer their justification. Trade unionism is not only negative but positive; it is both the sword and the ploughshare. The great and noble aspirations of trade unionism will not blind its adherents to the problems of the immediate present or the difficulties in its way.

One must keep his feet upon the ground, though his eyes are upon the stars. It is necessary to pursue the path slowly and painfully, at the same time keeping in mind the ideals which will be ultimately realized. Progress is always slow and accompanied with great cost in tears and blood. Evolution is long, and life, both of man and of man's institutions, short. There will be recessions and progressions of the trade union movement like the ebb and flow of the tide; the movement will be helped on in days of prosperity and retarded in days of adversity, although the moral chastening and the hard lessons learned in the period of adversity constitute, perhaps, the truer and surer progress of the two. There can be no doubt, however, that the movement is onward and upward. It takes generations to implant dignity in the human breast, but once implanted it is ineradicable. Said Thomas Carlyle: "This that they call the organization of labour is the universal vital problem of the world."

And now, in conclusion, may I not depart from the discussion of these varied accompaniments of industrial progress to indicate what seems to me to be the relationship of the ministry to the problems of social and industrial life?

It is a matter of general comment that large numbers of the working men have apparently become indifferent or even unsympathetic to the voice of the ministry as it expounds the doctrines and the gospel of Jesus Christ. If it be true that the wage-earners have in large numbers disconnected themselves from the church organiza-

tions, there must be a reason which at least seems to them to justify such action. There can be, of course, no fundamental antagonism between the church and the labour union, because each in its own sphere works to the same end; that is to say, both the church and the organizations of labour make for the moral and intellectual uplift of mankind. And surely the fact that the lowly Nazarene was himself a working man and a mechanic, that he was known to have been in sympathy with and to have loved the poor and the oppressed, should make working men above all others feel welcome and at home in the house where his divine truths are taught. And equally manifest should be the sympathy with labour, yea, even the advocacy of its cause, on the part of those who were commanded by him to go forth and preach his gospel to all men. May we not learn much from each other?

If I were asked to propose a solution of the whole vexed problem of modern industrial life, I should unhesitatingly advise a literal application of the Golden Rule — "Whatsoever ye would that men should do to you, do ye even so to them."

THE OPPORTUNITY OF THE MINISTER IN RELATION TO INDUSTRIAL ORGANIZATIONS

BY

Rev. Charles S. Macfarland, Ph.D.

THE OPPORTUNITY OF THE MINISTER IN RELATION TO INDUSTRIAL ORGANIZATIONS

THERE are two ways of working with men. There is the method of approach to the individual man; there is also the opportunity of reaching men in the mass. We must use both. We must be lovers both of men and of mankind.

You will keep in mind that *my* task is to speak to you with regard to the minister's relation to mankind, to human society. I have already sought to intimate the part which the minister may take in the realization of our democracy, by obtaining power and influence with the varied elements and subordinate organizations of men which go to make up that democracy. We were dealing with men in masses, trying to show how, oftentimes, we may gain the sympathy of large bodies of men, often at a single stroke. And, it is to be remembered, this will enable us the more readily to get later access to individual men. I now mean to take industrial organizations as one illustration of this opportunity of the minister to participate in the realization of democracy.

I invited you to remember that you must begin by making your own church, your own ministry, and your own pulpit strong in order that you may have a future

hold for this larger work, but that you would not fulfil the command of the Master unless you did seek to transform the entire organization of human society into the Kingdom of God. You are not simply to participate in social movements, you must become their guide and director. Men must learn to look to you for the righting of their wrongs.

I urged you, first of all, to get access to these great bodies of men, and then to get power and influence with them and over them that you might become the interpreters of the higher ideals which many of them so blindly follow.

I reminded you that other gospels than that of the church were being preached and that there were other prophets and preachers than those who are ordained to the ministry of the church. Among these I mentioned the gospel of Labour, an Evangel which is being preached with great fire and fervency, which is being industriously circulated by both mouth and pen. We have, in our industrial organizations, one of those several great humanitarian movements which go to make up what we call the Kingdom of God on earth.

You will notice that I am approaching the question of the relation of the church and minister to wage-earners from a somewhat different point of view from that of my colleague in this course, Mr. Robinson. He is to deal more with the individual, and still more with the wage-earner as a member of the Christian Church and of the minister's parish. It is my task to show you how the influence of the minister may be

extended beyond his own immediate parish, and how he may become the minister of still other parishes outside his own.

We have an incomparable opportunity in the organizations of labour to reach men in the mass. In the Labour Unions of the State of Massachusetts, with which I am most familiar, there are at the present time more men than the total membership of all the Congregational churches of Massachusetts, including men, women, and children.

But we are considering one of those movements of men upon which there is a wide difference of opinion, around which closes much controversy, even bitterness and warfare. Therefore, the question arises, has the minister of the gospel any right or call to recognize, as a body, the organization known as the Labour Union? If so, how and under what aspects of its aim and work? Shall he openly express personal and professional sympathy with it and, if so, on what grounds? You will find that men will differ in their answer to this question; some men in your own churches. It calls for a careful combination of tact and frankness, of the serpent's wisdom and the harmlessness of the dove.

To be sure, the minister expresses open sympathy with other organizations and institutions upon whose character men vary in their judgments; he takes his definite attitude towards the saloon and towards the Civic League, and feels no necessity for taking an impartial position.

Yet there is a good deal of questioning, to-day, as to

what business the minister has to enter upon the discussion of industrial, commercial, and political questions. There are those who would refuse him that right. To be sure, the men who deny him the privilege are those who exercise it the most vigorously themselves, but some pressure will be brought to bear upon you to silence you in these things. You will be told to "preach the Gospel," by some men who themselves know very little about what the gospel is.

It was just so in the days of the slavery agitation, and we know to our shame that many ministers and churches yielded to the pressure and became mere lookers-on upon the great conflict. Others yielded still more and took the wrong side, to the everlasting disgrace of the church and the ministry.

Now, as a matter of fact, any man who to-day can consider the industrial situation as a disinterested and impartial economic student could pursue the study of botany upon the grave of his mother. The whole thing throbs too much with justice, humanity, and righteousness.

I want you to get, first, my point of view. As a boy I was reared in the home of a wage-earner, and for many years endured and witnessed the wretched suffering of such homes in the "old-fashioned" days when organized labour had not gained its present influence. Following this I became a wage-earner. Then, for several years before entering Yale, I was also a considerable employer of labour. My first pastorate was spent among wage-earners. I am now the pastor of a

church whose constituency is coming to be fairly equally divided between employers of labour and wage-earners. During all these varied experiences, I have sincerely tried to gain a fair understanding of the industrial situation. I own as my confidential and trusted loyal friends many large employers of labour, and I have also been upon sufficiently intimate and friendly terms with the leaders of Labour Union movements to know something of their motives and their ideals. After all due allowance has been made for hasty impulse and all other necessary considerations, it remains true that the best judge, on the whole, of the needs and rights of the wage-earner is the wage-earner himself. And what is this but to say that the poet can best appreciate poetry, and the musician music? What you learn about these men you can only acquire by getting at their hearts.

Inasmuch, however, as this personal element thus admittedly enters into my consideration, I will refer to another note of personal history. While seven long, hard years of my boyhood were spent in rigorous toil, these were followed by the six other years as an employer of labour, so that I may also claim to know the other side. And, here is a most significant thing; — the prevailing influence in my profound belief in organized labour was not the earlier experience, but my later years as an employer. The causes which led me into my present work of the ministry were many, but not the least among them was the moral heartache caused by the necessity, through an unfeeling and inhuman business competition, that seemed to force me to win

my own living at the expense of men and women working night and day for the miserable pittance which business competition allowed them. And that is one reason why I came to Yale Divinity School. I saw the need of the gospel I try to preach.

Of course this does not mean, and would be foolish if it did mean, that I stand ready to approve everything that has been done in Labour's name or supposed interest. It does not mean that I do not think there ever was a strike that was unwise or wrong. I withhold for myself, on every special case, the right of private judgment. There are things to commend and other things to condemn. We must lead these men, not follow them.

The Labour Unions have their faults, but still I believe in them. They avail themselves of the divine right conferred upon human beings, of making mistakes. We all know that there are "walking delegates" who ride a mighty sight more than they walk, just as there are preachers who do not preach much and ministers who do not minister.

But the Labour Union has its place somewhere in the order of social and moral evolution. If it is a backward eddy, a reverse movement in the cyclical process of evolution, it will be left behind in the general progress. If, on the other hand, it be a culmination of upward forces, it will permanently endure, or at least will exist until it develops into something higher or gains its moral ends. A historic review will affirm, or at least suggest, its moral part and place in human progress toward the

one far-off divine event towards which the social order moves.

I will cease now to be simply the plain simple believer in the faith and become the historic and philosophic student. My question shall be: does a study of history and society vindicate and confirm this faith? In other words, can I justify an open attitude of sanction, sympathy, and coöperation with Labour Unions, upon your part and mine? We will pass over the earlier stages of the history of the race, and begin with our own era. When Jesus of Nazareth was working at the carpenter's bench, all working men, both skilled and unskilled (and they were, then, as now, the majority of men), were slaves. The moral and humanitarian estimate of a man of toil is found in the advice, by one of the greatest of moralists and reformers of that day, to get rid of worn-out working men just as men got rid of worn-out oxen. I am not sure, however, that employers then were not more careful about wearing them out than some have been since.

Laying aside, for the moment, the moral and religious influences which entered in, the movement towards the abolition of this slavery had its economic impulse in the growing realization that to make the workman the natural and bitter enemy of his master was bad economics and bad business. Under this economic law, and the parallel humanizing through the gospel, slavery gave place to serfdom. It was a higher order and worked better, but was finally seen to be transitional. When we trace the causes for its abolition back to their

ultimate economic cause, we find it to be the natural grouping of working men for mutual aid and protection. The knell of serfdom was sounded when the primitive Labour Union was formed.

The place of the Labour Union, then, in economic and social history is this: it was the beginning of the movement which has made working men free men. As its result we have the working man choosing his own abode, his own occupation, and his own employer. This is its place in history.

In its very methods it is rooted and grounded historically. Dean Hodges recently said, "The exodus of the people of Israel out of Egypt was a strike. It was an industrial evolution of the working men of a great nation. They stopped work and betook themselves out of the land, to the consternation of capitalists." Of another union method Dr. Hodges avers: "A similar foreshadowing of modern manners is to be found in the Book of Judges, in the agreement of the tribes to have no dealings with the Sons of Benjamin. They boycotted the Benjaminites. That is, the strike and the boycott are implements of warfare which are common to nature and are as ancient as hands and feet." I know that strict economists deny the strict validity of the comparison, but it is a fair likeness.

But have these industrial upliftings any association with moral and spiritual evolution? Here are some parallels which are full of meaning. John Wycliffe, leading a religious revolution, stands side by side with the workman erecting himself from serfdom, and cries,

"Father he bade us call him, and masters we have none." This historic economic evolution I find to be the attempt to express the spirit of the Christian Gospel in the terms of industrial relations. We find the working people of England receiving the impulse and the instruction for their trade union movement in John Wesley's chapels and class meetings.

On every hand we may see the clear evidences of the close relation between the struggle for moral and religious freedom and the effort for social and industrial betterment; and thus, historically, the trade union movement takes its place in the history of morals, religion, and the Christian Gospel.

Henry Sterling is right when he tells you that many things the Church has preached, the Labour Union (of course to a limited and imperfect degree) has tried to put in practice.

Not only is there similarity and identity of aim. The methods, the means, and the weapons are measurably the same. Wherever there has been a protest against what was deemed a tyranny, religious and industrial revolutions have been inseparably linked, and it is clear, from any point of view, that they are elements together in the historic moral order. Martin Luther issued the orders for a strike, and, in his theses, posted the order in terms that were no less defiant than those of the most virulent of labour leaders. These orders found their deepest response in the people who were oppressed under the woeful industrial condition of their time. The great religious movements aiming towards

a truer application of the gospel have arisen and thrived among the working people, and again and again their voice has been the voice of God. Side by side, upon the pages of history, in the deepest mutual relation, have the revolutions which have wrought for moral and spiritual advance been parallel with those for such things as better wages and more leisure. It is out of the mouths of babes and sucklings that God has ordained strength.

The truth is brightly dawning upon all but the blindest of employers and the most one-sided of students, that any system of industry which makes the workman the sullen obeyer of his employer is not only morally but economically unsound. The laws which once forbade working men to combine, and which made their consultation a criminal conspiracy, passed away, not only because wrong, but because of their economic failure. As an economic measure, the Labour Union came into being simply and clearly because it was an absolute necessity for the securing and maintaining of righteous conditions. When the employer became a great and powerful corporation, and the employé remained a single individual, the latter was absolutely at the mercy of the former. It is as clear as the cloudless sun at noonday that the union came into being because the employer abused the power. It is true that some did not abuse it. But history records that predominatingly they did.

Wages were beaten down and hours increased with little or no regard to human health, morals, and life.

In many respects the situation was worse than the previous one of slave or serf, who when starved and killed could not easily be replaced. No sane thoughtful man who has read the history of the growth of capitalistic combination can deny that the Labour Union was an absolutely necessary economic measure for self-protection and preservation on the part of working men. A ruthless power simply had to be met by power. The Labour Union was not first in the field. It came after much patient submission and many false hopes and violated faiths. Indeed, that its existence is economically justified is sufficiently evidenced by its present and increasing protection by legislation.

Compared with the record of many blind and blundering employers, that of the employed is to be wondered at. In all the countries where the impulse to improve conditions has found opportunity, the working people have been the most diligent students of economic ways and laws. I have few employers of labour of my acquaintance who have more than a glimpse of the economic vision of the higher leaders of labour, or who can begin to discern as they do, the moral meaning of economic principles. Great as have been the blunders of unions, and they have made many, they certainly are not worse than the economic errors blindly made upon the other side. It has not been the men of larger culture, so much as the common working men, who have created a new and better economic order. Granting all its alleged errors, I know of nothing in the history of economic institutions that has more intelligent eco-

nomic law and principle behind it than the American Federation of Labour. From an economic standpoint the working men have been, on the whole, the leaders and the teachers of their masters in their crafts.

I have already called attention to the fact that moral and industrial betterment have appeared in history as companion movements. There was something more than sympathy in this; there was identity. The Labour Union movement has a deep, underlying moral significance. It is clear enough that the innate demand for righteousness and justice has been the prevailing impulse that has sustained the weaker side in this long, hard warfare. Physical conditions have their close relation to moral culture, and I believe the best of men upon the Union side have sought and striven for better wages and more leisure with a moral aim and for a moral end. In point of time the economic needs of larger compensation and fewer hours of toil came first, and as means, not as ends in themselves. But it has been the larger moral aim that has lent strength and permanency to the movement. The supreme question is, when these are gained what shall men do with them? Shall they be used for the gratification of appetite and indolence, or for the deepening of the moral life? Here is the vital question for the Labour Unions of to-day. We must see that they answer it rightly. Secondly, then, it is, as I conceive it, ideally, a moral movement. Its ultimate demands are moral justice and righteousness in the carrying on of business, and its ultimate end is moral culture.

Our task is twofold: to help them to gain opportunity and then to teach them how to use it for moral and spiritual ends. And, with these men, you might as well whistle for the wind as to try to guide them in the latter without helping them in the former.

Again, among the most significant of all the lessons of history is this: that no institution, however great and powerful, has ever survived unless it had a deep, underlying moral content. It is, I believe, because it had this content, that the cause of labour has become potent and will be permanent. My investigation of strikes has led me to this conclusion, that, in general, whenever a strike deserves the moral sympathy of the people, it succeeds, and when it does not, it fails. Real success is often apparent defeat. The newspapers told us that the last strike at Fall River failed. The newspapers were wrong. It was a magnificent moral success. For six long months, with untold suffering, those men and women gave, first of all, a magnificent example of devotion to a principle and sacrifice for a cause. Every temptation to violence was incessantly besieging them. Through it all, they stood a splendid example of Christian patience, fortitude, long-suffering, temperance, and wisdom. Whether or not they were unwise in calling a strike, they won a moral victory. I know of nothing like it in history for order, sobriety, patience, and dignity under the severest provocation to violence and disorder.

But has organized labour won any great victories that were more than economic? It has at least played a

great part in them. First of all, it has destroyed that miserable old idea of an inherent difference between the work of head and hand and has established their equality in the betterment of the world. I think the most damnable heresy that ever existed was that the head worker belongs over *here* and the hand worker over *there*.

I would like to see, and I am not sure that I may not see, university degrees for craftsmen. The Labour Union has given dignity to work. It always does me good to see a bootblack who calls himself "Professor," because it is an intimation that faithful service, equally rendered, in one sphere of work, is equally entitled to recognition with service in any other sphere.

It has also saved the factory system, as it has arisen, from being a source of evil, so that it gives us, as Carroll D. Wright has declared and shown, a great body of moral strength. Without organized labour, it would have been a morally pernicious system.

Whenever great national and world issues of a moral nature have arisen, it has almost always been on the right side, and that right early, as in the old abolition days.

Its own great issues, such as sweating, the sanitary and other conditions of labour, the regulation of industrial relations between the sexes, its influence in inducing men not to neglect the divine right of suffrage, its sense of brotherhood, its magnificent work in behalf of women and children, are all great moral issues. Its splendid provision for sickness and death benefits are both moral

and divine. Its influence in obtaining reduction of Sunday labour has greatly benefited both labouring men and the Christian church. At such a point as this we have a splendid chance to join forces. Economists are also agreed upon its influence in behalf of temperance.

But I go further than this. It has not confined its work within its own confines. When legitimately used it protects the good employer from his unscrupulous enemies.

Its moral influence is world-reaching. The binding together of the wage-earners of one country with another will do much to settle International Peace, for when thus joined they will refuse to fight each other without justifiable reason.

But I go farther still. When the political economists declared that under conditions of neglect wages would be higher, because proper care of men and women would be expensive to employers, and would lead to less wages, the unions accepted the alternative and agreed to abide by the issue, if it should thus be that spiritual gain meant material loss. Again and again, when the supposed issue has been that of exchanging the material for the sake of higher things they have dared to take the risk.

Indeed, the very things that have been most condemned reveal sometimes most clearly the moral element. Are strikes an evil? Yes and no. There have been revelations of self-sacrifice in them that bear the glow of Calvary. Again and again and again have men resisted the temptation to profit at the expense of their

fellows and have chosen Christ rather than Barabbas. I agree that the strike calls for great thoughtfulness. Yet it may be, and at times has been, the simple obedience to the demand of the Master that we do for others the things we would have others do for us, even when the application has been a mistaken one.

The great Coal Strike was a great moral event and a great moral victory. Here it was:—President Baer said, "Mining is a business, and not a religious proposition." John Mitchell said, in effect, that it was a religious proposition, although he did not use those terms. As Mitchell says, "If the morals of a man may be gauged by his willingness to sacrifice, then the uplifting influence of unionism must be acknowledged."

Out of this great movement, and inspired by its higher ideals, a multitude of things are developing. I wish you could go to Colorado and visit the splendid home for disabled printers. The various crafts are thus providing for their aged and infirm far more thoughtfully, it must be admitted, than the Christian Church has done for her own. Witness their willingness to provide in these ways over against the grudging way in which our churches respond to an appeal for a fund for aged ministers, for example.

They are developing their own industrial schools because Yale and other great institutions have been so slow in placing their great resources at the disposition of wage-earners with the passion to make themselves skilled in their crafts, and thus to serve the world better and more largely.

Over against the difficulties that our Mission Boards experience in getting our churches together to think about the great concerns of the kingdom, contrast the international convention of one of these bodies, with its deep seriousness, its splendid enthusiasm, and its wise and careful adjustment. Again and again as I have looked upon these bodies of men, I have wished that we could bring our men of the churches together with equal seriousness and sacrifice of time and thought to that which they give to their department of God's kingdom.

In the town of Norwalk there stands upon the hill a well-equipped hospital. Upon looking up its history, in order to preach a Hospital Sunday sermon, I discovered, not only that the labour organizations have their private rooms where their members may be freely cared for, but that this institution, of which our town is so proud, was started by the Hat Trimmers' Union of Norwalk, which is now in the midst of one of the most serious strikes that we have had for years.

I find that these men and women are also very ready in their response to all appeals to public spirit. One of the things with which we are contending in Norwalk is the excessive individualism which characterizes its well-to-do men, but among the men of labour I find a ready response to all movements affecting the public good. For example, as the chairman of a High School Commission for the furnishing and decoration of a new building, I find them responding far more readily than the more well-to-do organizations.

In all this one can discover great latent moral power. The most important thing they need is to have their own great movements interpreted to themselves. Thus the minister must, first of all, come to see the splendid idealism of this movement, that he may show it to them and thus help them to transform their means and methods to correspond with their ideals and ends, and this is the work to which I am trying to call you.

Let me warn you against one fallacy. One of the dangers to labour to-day lies in the direction of the philanthropic shops and employers. It is because some of these employers try to buy off the labouring men and get them to forsake their unions, by offering them lunch counters, porcelain bath tubs and ready-made houses. These expedients can never satisfy the demand for simple justice, equality in collective bargaining and the other mutual considerations which organized labour demands. Ministers should not allow themselves to be fooled by the shops that offer to coddle labour at the expense of its united power and manhood.

The appeals which are made to wage-earners by such men as Mr. Post of Battle Creek are sometimes subversive of the larger moral ends of trade unionism. They are constantly appealing to men to leave their unions for glittering promises which, after organized labour is weakened, they may or may not keep. In making their appeal they base it upon the principle of the survival of the fittest. They forget that there are other workmen to be considered besides "the highest grade workmen" to whom they appeal. The vital

principle of organized labour is not the survival of the fittest. It is the survival of the fittest for the sake of those who are not the fittest. It takes into consideration the fact of variableness in the matter of competency. It seeks to help "the under dog."

They say to the union men of exceptional and good ability: Quit your fellows, never mind those who are getting down to the bottom or who are nearly there; find a Dayton or Battle Creek heaven for yourselves and get safely in. Organized labour says, on the contrary, to such men: We know you can do better for yourselves by such recourse, but we plead that we all stand together until the other fellows have also gained their rights. On the whole the spirit of unionism is less selfish than the spirit of this appeal. The so-called welfare employer often says to one class of working men: Leave the conflict, desert your brothers, and save yourselves. On the other hand, organized labour says: Let us stand together and suffer together until all our brethren may gain equal or proportional privileges. Speaking in ideal terms, those are often the two different points of view.

I believe the Labour Union has taken high moral ground against the seductive plea of the philanthropic shop, even though it has seemed ungrateful, and although some welfare work has been thoroughly well meant and well done.

There are also many unknown or forgotten facts. Only 60 per cent of the strikes from 1890 to 1900 were by the unions. The unions are the preventers of strikes

as well as their instigators. Only 3 per cent of strikes are sympathetic. Only 1½ per cent are in support of a demand for recognition of the union.

Many of the union leaders, for greatness of mind and character, have no superiors among business and professional men. Their "religion of humanity" is a real, even when a partial, divine religion. They have some preachers ordained of God.

I am aware that in all this we are dealing in an ideal way. Of course organized labour falls short of its ideals, far short, especially in many of its mistaken methods. But how about the past victories of the church! How about her use of force! How far does she lag behind her ideals? We must, I told you, be idealists. Thus only can we interpret this movement to those who are in it. They must be made to see it this way, and that is one of the splendid tasks I set before you.

We ministers grow tired of men who constantly criticise the church instead of acknowledging and glorifying her ideals, her better self, and trying to bring out her best. Why should we wonder if Labour Union men feel the same towards us?

It is a mistake to suppose they will not listen to reason or criticism. On the whole I think they hear it as well as their employers do. My growing acquaintance with their leaders reveals a splendid idealism which those who do not know them do not suspect. And I never spoke severer or more searching words to men in my life than I have spoken to their assemblies. They will receive such words from men who have gained their

confidence, but not from others. If we are to gain this great and important body of the most intelligent of our wage-earners, it will not be by beginning with too much hostile criticism of their mistaken means, but by a great idealistic and open sympathy with their truer aims and ends.

Whenever any definite occasion arises upon which it is clear to you that they have a just and righteous cause, you should become the open champion of that cause. This does not mean that you are of necessity to take up every point that arises. I am referring to great and important occasions when the course of justice is clear. There are many such opportunities in relation to the labour of children and women, Sunday labour, and other similar matters. The use of the injunction is a critical question. The maintenance of freedom of speech and freedom of the press is another important issue. Arbitration and conciliation is a wise course to urge.

It is also your duty and right to have and to express your mature conviction regarding the ultimate principles by which this great question is to be solved. I mean on such matters as the general right of wage-earners to unite in their mutual interests, the question of profit sharing, and other similar ways by which you come to believe an ultimate understanding may be reached.

Certain it is that before very long the wage-earners as a body and the trade union will be practically identical. Thus, if organized labour becomes estranged from

the church, it means the loss of the wage-earner. And if you do not believe this, use your eyes, when you go to church, even in a community of wage-earners. Where are they? At the Union. How are you to get them? You've got to find your way there first.

Thus the Christian church and the union of labour, in their best motives, and in the will and heart of God, belong together. And "what God hath joined together let no man put asunder." Estrangement between the two means the ultimate degradation and dissolution of both. The Gospel gives the impulse and the aim. The Union furnishes some practical machinery for gaining it. We must bring the two together.

And to any man, I say it unhesitatingly, I say it solemnly and in the name of God, to any man, be he in the church or out of the church, be he in the union or out of the union, to any man who will seek, in bitterness of spirit, to separate the two, I apply the words of Jesus Christ: "It were better for him that a millstone were hanged about his neck and he were cast into the depths of the sea."

There is no reason in the world why ministers of the Gospel should be behind such employers as Filene of Boston and the late Mark Hanna, behind legislation, behind the great masses of the people, in expressing open sympathy with the Labour Union in its ends and ideals, and by so doing placing themselves in a position where they may be of influence in guiding its methods.

But the most important question is how to do it. You will not find an open door. Sad it is that they

sometimes speak of men as being "mean as church members." You will find that the union men will regard you with suspicion. They will often be even supercilious toward you. I have been insulted by them more than once. Their suspicious attitude towards the Christian church is largely because they feel that it is dominated by the men of what they call "the other side." Then, too, it is also because, as President Faunce put it in his Lyman Beecher lectures, last year, "In all questions affecting industrial or commercial life the church has been strangely silent." Therefore, it will never do for you to take a harsh attitude towards these organizations. You should not even correct them until you have gained their sympathy. You will need to learn the heart and the conscience of these men. You will then find underlying it all a great moral enthusiasm which you are called upon to guide and direct. You will find beneath many unfortunate methods of expressing them, great ideals. It must be your task to show these men how they may give a better consideration to those ideals and how they may be brought to pass in better ways.

It will never do for you to take a patronizing or paternal air. You must go to them simply as a brother-man, and you must go to them for they will not come to you. A Ph.D on the end of your name does not induce any awe and veneration.

You must become again an opportunist. You should first of all attend some of their meetings and conventions in the Central Labour Union, and in the national gather-

ings, where you will find yourself in company with many splendid men. Whenever they raise a great issue that you can endorse you must openly endorse it.

Space forbids an attempt to mention the many particular ways in which you may get access to the situation. You should cultivate an intimate acquaintance with wage-earners, so as to know about them and their life. Talk with them frequently. Whenever you find cases of misunderstanding, be the means of explaining them on both sides. Bring these problems into your preaching. Do it in such a way as to unite both parties to the issue in a spirit of sympathy. Remember these men in your public prayers, that God may guide them in the course of justice and wisdom. Cultivate union men and get them associated with your church.

I must tell you frankly that you will find other forces arrayed against you in your effort to get hold of these masses of men. You will find them, in the very nature of the case, utilitarian in their very idealism. The saloons and the brewery concerns are trying to get hold of them, for example, by showing them that the anti-saloon league, if it is successful, will throw many of them out of business. They have their Bartenders' Union bringing its pressure to bear. You will have to be very considerate upon these matters. But they can be won. You can get their confidence. You can get it and get them en masse. I advise you, this year, while students, to get in touch with some of these men and organizations in this city.

But I must not forget to answer your natural inquiry,

How about their employers? What shall be our attitude towards the men in our churches who are to a large extent in controversy with the unions of labour. It is at this point that you will require both the wisdom of the serpent and the harmlessness of the dove. You will need to remember that you must play the part of mediator between the two.

What then shall you do with the employer who, while on the one hand he gives generously for the support of the Christian church, on the other hand has a very bitter spirit towards this movement of which you must be in a sense a champion?

You will find many business men who have both reasonable and unreasonable grievances against the Labour Union. Here is some man who, in some particular instance, has innocently suffered at their hands. Some particular union or some particular union man has done them injury which they did not deserve. They have taken this particular instance, or perhaps several such instances, and because of this they are against the whole movement. You must show them that movements which on the whole are good are at the same time imperfect. Many union men, and many unions, do things which violate the conscience and the constitution of organized labour as a whole. There are men who are my dearest friends who differ from me in this matter. This is the real test of true friendship. Men need to learn to love one another while, at the same time, they differ in their judgment. They must learn to do it with patience, consideration, and sympathy for each other.

It is to be remembered that the sheep are not all on one side, nor the goats all on the other. You will find business men who will feel restless because you address the Labour Union meeting, who would not feel at all disturbed if you were to speak before a Board of Trade or a Merchants' Organization. They must be made to see that it is your business to keep in sympathetic relation with both elements.

First of all, then, regarding the employers, you must get the same moral confidence and personal friendship of these men that you seek from the others. If they love you as their pastor, respect you, believe in you, and have a warm personal allegiance for you, they will bear a great deal from you. They will think you are misguided and very unpractical. They will then attribute your mistake to the fact that you have some enlargement of the heart. They will think that you do not know quite as much as they do about business. Very well, let them think so. Perhaps it is so, sometimes. You must be patient with them. They may need to be patient with you. You must learn how to stir their consciences while at the same time you retain their affection and allegiance.

The average business man needs to see more clearly than he does the difference between the general ideal of organized labour, which is good, and some of its particular methods which are wrong. You ought to teach business men that the thing to do is to guide and direct the union, not to crush it. They need to be told that they do not cultivate a sufficiently sympathetic relation with

the men who work for them. Many industrial difficulties are caused almost solely by the neglect on the part of employers to keep in personal friendly touch with their men.

One of the best things to do with this perplexing situation is to find ways to bring the men of both sides together, as I have already reminded you. The minister has a splendid chance to be a "mixer," not only that he himself is to get into close touch with all kinds, but he must bring all kinds of men into touch with each other. Above all, employers should be large-visioned enough to see that it is in the interest of their just rights for you to have influence with labour.

Above all things, try to be fair. Cultivate sympathy with the difficulties and the problems of both of these elements of mankind. Do not abuse business men. Hold up to both of them their truest ideals. You must regard them as workers together, the one with the same right to sell his labour as the other has to buy it, and upon absolutely equal terms, neither owning the other as his lord and master.

In treating this subject I have sought, first of all, to impress upon you the fact that the minister must be an idealist. This is especially necessary in his consideration of industrial organizations. He must be able to discriminate between the higher moral ends sought and the particular immediate means and economic methods by which men seek to gain those ends. If he has sufficient clearness of vision to look through the clouds that have gathered in the working out of these problems he

can see in trade unionism a splendid ideal. His task and duty is to show these great bodies of men this ideal, keep it ever before them as their guiding star, and to show them that they must conform their means and methods to it.

In the second place I have tried to impress upon you that at the present moment these men are very widely estranged from the Christian church, that they will not come to you, but that you must find access to them.

Then you are also to remember that your ultimate intent is to bring them and their employers together in mutual sympathy and consideration, not simply to champion their cause.

So far as the church is concerned it is to be remembered that the union and the wage-earners are becoming more and more identical. Therefore if it should happen that these great bodies of men, as bodies, should be lost to the church it would mean that we should lose the wage-earners as a whole. This would mean serious disaster for both.

I told you that in its onward march, democracy had passed by the church and had gone ahead. This is especially true with regard to industrialism. The church has looked on all too long. It is also true, as Mr. Sterling says, that when the good Samaritan has gone into the synagogue, he has sometimes seen ministering at the altar the priest and the Levite who passed by on the other side, and some of the highway robbers sitting in the chief seats with the saints. I admit it is a great task to bring these men together with Jesus on the

mountain-side, and to get them to kneel down side by side and to pray "Our Father." But it is our task and duty.

During the week my eye caught this editorial in one of the newspapers of the State: "Yale divinity students who listened to the Rev. Dr. Macfarland, of South Norwalk, and still did not regret their choice of the ministry as a profession, must be made of pretty good stuff. He knocked all the professionalism out of it, and, without robbing it of its dignity, clothed it in overalls, and armed it with the implements of labour; and yet while he did this, he emphasized the need of a broader education and a wider knowledge of men. Plainly, he would have extraordinary men for this extraordinary work."

I need not accept this as an adequate summing up of my message to you, but I do accept the implied challenge. We do have in the modern ministry "an extraordinary work which calls for extraordinary men," and it is my fond hope that Yale Divinity School may be the leader in sending out men imbued with this spirit, inspired by this ideal, and ready to attempt this splendid task. Men who, as they look out upon the social order, upon the great ocean of democracy with its waves and billows, but also with its splendid wide horizon, are willing to hear the call of the Master to those who have toiled and taken nothing, "Launch out into the deep and let down your nets."

THE CHURCH AND THE WAGE-EARNER

BY

Rev. Edwin B. Robinson

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THE CHURCH AND THE WAGE-EARNER

I RECALL that after I had been engaged in institutional work long enough to count many wage-earners among my close companions and trusted friends, I chanced to visit the class at Amherst College, taught by the late Professor Garman. During the discussion of some point in sociology a senior exclaimed: "Professor Garman, it's all right for *us* to hear these things, but what would happen if the working people should hear them?" At the close of the period I referred to the incident and offered to arrange for a visit, from any one of a respectable number of my acquaintances among the wage-earners, to whom the problem in question was an every-day one, and who had read more broadly, and thought more deeply, on the question than any man in that senior class had done or would ever be likely to do.

When the term wage-earner is used you will blunder badly if you draw your picture with lines suggested by the newly arrived Pole, or by the immigrant just here from Russia. The wage-earner may be a man of wide reading and much thought. It often happens that he is very familiar with the writings of some one great author. Again, he may be a musician, whose attainment reaches even to the point of creditable composing. Among this class may be found men to whom the forest

is an open book, and who find the keenest joy in observing, collecting, and studying their treasures. It must not be forgotten that among our wage-earners are men and women doing amateur dramatic work of the highest order. Thousands of them are taking advanced courses in correspondence schools, not to speak of the throngs in the Y. M. C. A. and other night schools. In like manner, thousands of wage-earners are daily studying economic and industrial problems. Were there time I would say something in regard to the unselfish spirit of true brotherhood which has inspired me, as at times I have seen wage-earners take upon themselves awful burdens to give a square deal to those who are their brothers and sisters in industry.

I do not contend that all wage-earners are either good or ambitious — some of them, on the contrary, are ignorant, selfish, brutal. With them, as with the rich, some are sottish and bestial. Many are bigoted, conceited, small of vision, lacking in initiative, or tyrannical in a petty but exceedingly troublesome way.

After seven years spent in a mill city, with a parish made up largely of wage-earners, I only hope that propitious fortune will always cast my lot among surroundings as helpful and stimulating, and where the opportunities for service are as great.

Of the American working man, Rev. Charles Stelzle says: "He may live in a tenement, but he is the backbone of this Republic. He is the most highly skilled artisan in the world. The American working man is an independent, free-acting citizen; he hates patronage or

paternalism. The American working man is not a lawless revolutionist. He is the champion of little children in his fight against child labour. The American working man is helping to Americanize the immigrant. He is breaking down antagonisms that separate men of different religious creeds."

You are learning from Dr. Macfarland how to get hold of organized labour, and it becomes my task to open up the other problem of relating wage-earners directly to the church and its work. I will urge the following reasons why the church simply must have a large wage-earning element both in its membership and in its leadership, if the ideal of Jesus is to be at all attained.

The wage-earning class is, of course, the most numerous class in society. We need in our churches this numerical strength. Revival meetings illustrate the stimulus of crowded churches.

Working people can be led to render financial aid, which is badly needed by the church. "The great charitable enterprises of the world are maintained by associated poverty." An idea of the muckle in church finance which many mickles might make, is gleaned when one ponders over the enormous sum collected from wage-earners by the great central labour organizations of our land. Large gifts are notoriously undependable, while a reasonably steady income may be counted upon, when a great number of people give regularly, because of intelligent, loving interest.

The liturgical ability of the wage-earner is well known. In the following words, Beecher praises congregational

worship: "No splendour of organ music, no skill of solo or quartette, no elaboration of beautiful sounds, rendered by chosen voices, for the dumb listening multitude, can compare with the glorious volume of heartfelt praise from the hearts and lips of a great congregation." This ideal of Beecher's is, among the wage-earners, far more often attained than elsewhere. A familiar story tells how disgusted an Episcopalian was with his guest, who, attending worship with him joined in the creed with but scant skill, constantly lagging behind the rest. At dinner the host exclaimed: "For Heaven's sake, the next time you go to church with me 'descend into Hades' with the rest of us!" The wage-earners know how to keep step. They "descend into Hades" together, to apply our story. Preaching to them is not like preaching to gravestones, for their enthusiasm and spontaneity are most inspiring.

We must look to the working class, to a large extent, for office bearers, and for sons to be given to the ministry. In some wealthy churches, the difficulty of obtaining men of wealth to serve as deacons is acute. Manufacturers and capitalists are increasingly shrinking from taking such positions. In one city, when a prominent millionnaire was elected to the diaconate of his church, papers far and wide gave so much space to the fact that the recipient of the honour felt obliged to decline it.

The material for religious education is being found to-day, largely in the homes of wage-earners. Sunday schools of wealthy churches are, all too often, notori-

ously small. As a rule, it is the wage-earner who has the large family of children, and it is his boys and girls that are being gathered into schools for religious education. The scholars in our church summer schools come almost entirely from the homes of working people. In a time when religious education is not generally found, in either the public school or the home, this point deserves careful consideration.

In order that Christianity may spread, the church must have the aid of this great element of society to act as unordained missionaries, to spread the Gospel while at their daily toil. The mill gives startling opportunities for aggressive Christian work, such as thousands of Christian wage-earners are doing daily. As "the servants of Cæsar's household" propagated the Gospel in the early days of Christianity, so are wage-earners doing to-day.

I must not fail to remind you that in the working people we have those to whom spiritual things most naturally make the strongest appeal. Other things being equal, the church of wage-earners will be the spiritual church. To the working people comes, with peculiar force, the prophet's assurance: "They that wait for God shall renew their strength." "They shall walk and not faint," means everything to the Christian wage-earner in the eternal walk, the grind and drudge which is so vital a part of much of our industrial life.

In referring to the church, I speak especially of the socialized type, which realizes that its mission is to serve, and where opportunity is provided for the exer-

cise of latent powers. With this qualification in mind, we must ask the question, what special need of the church has the wage-earner? We have already made it plain that he is indispensable to her true life — can she help him?

The institutional church lifts the tone of all life's activities. I may illustrate from what is a familiar experience in my life, — when our dramatic clubs bring their plays to be censored. From long experience I expect that the manager will say something of this sort: "Where it is going to be given under the auspices of the church, don't you think that it would be better to change it so and so?" It is certain that working people need the higher tone which comes into their amusements and recreations the moment that the touch of the church is felt upon them. Even a slight familiarity with Saturday night dances, cheap theatres, pool rooms, and the like, emphasizes the need of a powerful Christian influence to be exerted for the betterment of the amusements of working people, and the further need that, at least for the present, the church take an active part in supplying clean yet interesting amusement.

Wage-earners need the opportunities for initiative and the opportunities to do useful work in the world, which the institutional church supplies.

> "Work for the work is better
> Than what you work to get,"

is the keynote of Mrs. Browning's "Aurora Leigh," but the lines would bring only bitterness to many as they

think of their daily toil. One of the most unfortunate features of our modern industrial system is the fact that thousands upon thousands are doomed to be but cogs in a machine. Year after year, for hordes of people, there is, in their mill work, no variety, no change. In the socialized church, opportunities to think, to plan, to lead, are innumerable. Many millions are doomed to perform work which is not interesting, and which is frightfully monotonous. For them, the work of the church presents an adventure worthy of all their wit and daring. It is idle to urge that such industrial conditions are not ideal. They exist — we must seek a mitigation of the damage which they involve while we pray for a solution of the problem. Among humane conditions of employment President Eliot insists upon "the opportunity to serve generously and proudly the institution with which the labourer is connected." As things are, it is simply impossible, in many cases, for sane men to grow enthusiastic over their work, or vitally interested in it, save for its financial return. To such, the church with its countless doors of opportunity is a priceless boon.

Wage-earners need the financial and fraternal aid which the church graciously renders. Again and again families have been reduced to actual need, through no fault of their own or of their employers. The church stepped in quietly — it helped, but did not pauperize. The fraternal orders, good as they are, usually say: "Do you belong?" The church, if it is a true church, says: "Do you need?"

For any real solution of the industrial problem the working man must have the aid of the church. The Kingdom of God will come in its fulness only with the aid of him who taught us to pray, "Thy kingdom come," and with the aid of the church that bears his name. Lowell has finely said: "Christ was the first true democrat that ever lived." Let me quote this remark by Stelzle: "The success of any of these great reform measures, which are being presented to working men, is dependent upon high and unselfish character. Christianity makes a speciality of the development of this character; that is its chief business." Listen to Washington Gladden: "There can be no adequate social reform, save that which springs from a genuine revival of religion; only it must be a religion which is concerned about fitting men for their proper work on earth."

"The disease of society," says Dr. Horton, "is the lovelessness of men." God working through his church is sufficient for this staggering task of teaching men to love. We see, then, that the wage-earner needs the church not only for the betterment of his own life, but also for the aid which she can render in bettering industrial conditions. The church has done more than has been generally realized to prepare the way for true democracy. It is the church that has preserved Christ to the world, — the Christ whom almost all working men profess to honour, — and it is the church alone that can make man like him. When this task shall have been accomplished, the industrial problem will be no more. Then will have been realized change in conditions through change in men.

I wish there were time to show how the church aids the wage-earner by teaching him life's real meaning, and to speak of the help which the church is rendering the working man by its sturdy fight against the liquor traffic; and of the benefit which the church renders its working people by keeping them from the sourness which spoils the lives of many working people to-day.

But to advance — in what relation do wage-earners as a whole stand at present to the Christian church? The answer is not easy. Doctors differ widely. If Holyoke, a mill city of mill cities, were taken as a basis for discussion, outside of the socialist group, one would have difficulty in finding any special separation between the working man and the church, for in most of our churches wage-earners are decidedly in the majority, and without the wage-earners almost all of our churches would have to go out of business. It would be fairer to say that a gulf exists between society folk and the church, than between wage-earners and the church. Our great Roman Catholic churches are overwhelmingly made up of working people. I have never seen any antagonism against church or clergy so bitter that it has not yielded before Christian friendliness. From all that I read and hear I am coming to feel that nationality counts for a great deal, and that the gulf between the church and the wage-earner yawns wider when one works among those of certain nations who, in their homes across the sea, have been oppressed by a State church. Conditions also vary widely according to the type of pastors and leaders that a church has chanced

to have in its earlier years. Is it not true that those who are trying at first hand to solve the problem are more hopeful than are those who look at it from the outside, and are not in the thick of the strife?

Washington Gladden laments: "The fact must be admitted that the wage-earners of this country are largely outside the churches. This break has been steadily widening, conditions are worse than they were ten years ago." Looking across the sea, we find that Richard Free, in the fascinating book, "Seven Years Hard," although he is a rector in the Established Church, labels one chapter "Christianity a Failure." Its opening sentence is "Christianity does not count in the East End (of London)," but after painting a noble picture of what ideal conditions in the East End would be, and after having pointed to the Master as the inspiration which will transform that dream to reality, he dares to reply to one that says, "It is a noble dream," in these words of optimism: "It will be a nobler reality." In Brown's "The Social Message of the Modern Pulpit," we read: "Labouring men do not feel that it is better for them to work for a Christian than for one that denies the obligations of Christianity. They do not rejoice when they learn that a railway magnate, in whose employ thousands of their numbers stand, is a regular attendant in an Orthodox church."

On the other hand, Rev. Charles Stelzle says: "Never before in the history of organized labour has there been presented to the church such an opportunity to secure the interest of working men as exists to-day. Whereas,

ten years ago, the opposition to the church by working men was most bitter, to-day the spirit is one which will permit the church to do some things which would have been spurned a few years ago. Everywhere thoughtful labour leaders are endeavouring to secure the sympathetic interest of the church. I can see no reason why working men should not again rally around the church of Christ, accepting him as their leader and champion."

Let me call your attention to some encouraging signs. During the dreadful coal famine, Rev. Daniel Evans, of Cambridge, did much good by going here and there, telling the truth about the strikers, and urging their rights. His action was but a conspicuous example of the practical interest in the working man felt by the vast majority of our younger clergy. Men like Doctors Gladden and Brown are proving their sympathy by castigating modern Pharaohs, and by bringing to the rich, who are willing to learn, visions of worthy service which they can render if they will. It must be admitted, however, that the church lags behind the clergy, and I believe the laymen have food for thought in the following incident. "The country clergyman is the poor man's only friend," wrote a rector's wife to Ruskin. "Alas, I know it too well. What can be said of more deadly and ghastly blame against the clergy than that they are the poor man's only friends? Have they, then, so betrayed their Master's charge and mind in their preaching to the rich, that after 1200 years' interpretation of the Gospel to them, there is no man in England who will have mercy on the poor but they?"

State associations of churches are becoming alive to the problem. Compare, for example, the amount of time given to this problem, in the recent meetings of the Massachusetts Association of Congregational Churches, with the amount of time devoted to any other theme, and the comparison will prove most encouraging. All over the country churches are coming more and more to use the Sunday nearest Labour Day as a time for attracting great congregations of working men, and as an opportunity for the discussion of some phase of the industrial problem as related to the ethics of Jesus. The Connecticut Conference of Congregational Churches has just requested Rev. Charles S. Macfarland to report to the next state meeting with recommendations concerning the relation of the churches to industrial questions.

It is pleasing to hear the testimony of the lamented Professor Wyckoff, author of "The Workers," who testified that for months he went constantly to church — and generally to the most fashionable churches — in the garb of a very poor working man, and that he was "never received in any other manner than that of the utmost cordiality and friendliness."

That the attitude of Trade Unionists has changed is evident from the fact that for the first time in the twenty-six years of its history the last annual convention (1908) of the American Federation of Labour was opened with prayer, to the evident gratification of its membership, and that on the first Sunday afternoon of the same session a labour mass meeting was addressed by a clergy-

man. The speaker, Rev. Charles Stelzle, was introduced to the two thousand working men by John Mitchell, who told the audience that the opposition of many working men towards the church was based upon a false idea of the true spirit of the church. At a recent mass meeting in Music Hall, South Norwalk, addressed by Rev. Charles S. Macfarland, under the auspices of the Central Labour Union, the singing included "Nearer My God to Thee," and "Onward, Christian Soldiers."

I must now suggest what, in my experience, has helped to make a church useful to wage-earners. In the first place, its spirit should be strongly evangelistic. This point should be remembered in connection with all that I shall say. I am convinced that the methods of Dr. J. Wilbur Chapman should be perfectly familiar to any one who essays to do the best type of work among wage-earners. This by no means implies "the old time religion is good enough for me" attitude. It rather means this, that a church to be of the most value to the wage-earner must be tremendously in earnest in the matter of bringing men to definite confession of Christ, and into definite service for him. It should be a church where prayer is wont to be made by others as well as by the clergy. It will have a prayer-meeting for men, held on Sunday morning before the regular service, and led by a layman: it will assert the importance of real prayer in the mid-week service, it will have a school of prayer. In a church of this type the Bible must constantly be used as a lifting

power. Biblical sermons and lectures are imperative in the wage-earners' church. The wage-earner likes biblical preaching. Though we must not yield to his prejudice for proof texts, we should make an effort to use biblical illustrations whenever we can properly do so. In like manner, the wage-earner likes concrete preaching, and, so long as the preacher shows a kindly spirit and avoids personalities, he can speak with great bluntness. Working men demand virility in the one that would preach to them, and a martial, aggressive, forward note as well. The preacher must be absolutely sincere. A soft spot for the rich is fatal — and I might add, for the poor, either. It must never be forgotten that the wage-earner has a heart. In the theatres where the better class of melodrama holds the boards, the preacher has a fine opportunity to study the proper and the improper emotional appeal.

There should be variety in the character of the Sunday night service, each Sunday evening having a special programme, and the plans for a considerable number of weeks being announced in advance. It is advisable to call in a large number of speakers from outside to aid in making these services noteworthy. A stereopticon is indispensable. A series of picture services on church history is very helpful; we started with a careful study of the Life of Jesus; then followed the lives of the major Apostles, tracing with care the missionary journeys of Paul. After this we studied, in turn, the age of the Martyrs, the Crusades, the building of the Cathedrals, and afterwards spent some time with the Puritans and

the Pilgrims. After this, in the same series, we studied the modern work of the church, taking up, on the one side, the recent developments of Foreign Missions, and, on the other, various manifestations of the spirit of social service. Some of the titles we have used, in addition to this course on church history, are as follows: "The Tissot Pictures"; "The Parables of Christ"; "The American Civil War"; "Quo Vadis"; "Ben Hur"; "Lincoln and Washington"; "Evangeline"; "The Sign of the Cross"; "Westminster Abbey"; "Savonarola, The Martyr Monk of Florence"; "The Ancient Religion of the Nile"; "With John Bunyan from the City of Destruction to the City Celestial"; "Pompeii — a Buried City"; "Oberammergau — Its Portrayal of Our Lord's Passion"; "The Brave Huguenots"; "Rome — City of Apostle and Pope"; "Palestine — The Glory of all Lands."

Dramatics should play a prominent part in the life of a socialized church. In the preparation of suitable plays, young people find a training which is of rare value in many ways. Besides this, the relatives and friends of the members of the cast are brought into the church building, for they will not miss the presentation of a play in which those whom they know well have a part. In general it is well to merely seek for plays that will entertain, though Sylvester Horne's church at London, England, has produced a dramatization of "In His Steps." The Biblical dramas arranged by Revs. Harris G. Hale and Newton M. Hall, D.D., may be used to advantage; as was clearly shown in the pro-

duction of "Joseph and His Brethren," by students of the American International College.

Outings are a helpful feature. Trips to neighbouring points of interest, such as mountains, pleasure resorts, colleges, and historic spots should be made at frequent intervals through the summer. Whenever possible, the party should go on a special trolley car, each person paying his share of the expense.

Every effort should be expended upon developing the musical talent of the young people of one's own church, thus accomplishing a double purpose of bringing to the surface the latent talent and character of the singers, and, at the same time, greatly increasing the drawing power of the services. Wealthy churches are sometimes willing to lend their vested choirs for a Sunday evening each year. Care must, however, be exercised lest one's young people come to feel that their own usefulness is underestimated. In the institutional church, the object must be to get all the members possible to do all that they can possibly do toward making their church, not a mission church, but rather, a missionary church; where the general spirit is one of service.

The dining-room of an institutional church should also be used as a gymnasium, when there is no special gymnasium connected with the plant. Sufficient apparatus can be purchased for $100, while the instruction is not a source of expense, as teachers may readily be found from among the ranks of young college graduates or advanced students in Y. M. C. A. gymnasiums.

In the newspaper the institutional worker has a strong ally. Wage-earners are famous devourers of newspapers and, for better or for worse, a newspaper is apt to have for them, authority. A pastor should mould public opinion by frequent contributions to the papers concerning moral issues. In a city of moderate size, these contributions will often be used in the same unsigned way as articles written by members of the staff. Often the attitude of a paper toward a reform issue, of vital concern to the wage-earner, depends largely upon the attitude taken by the ministers interested in the reform toward the editor and reporters of the paper in question. No interesting item concerning the work of an institutional church should fail to reach the city editor promptly and presented in the proper form. If it is "headed" in what, through observation, one has learned is the type of "headers" that the paper in question likes; and if the story is not padded, very likely it will be sent at once to the linotype. Copy should be sent in for use on the nights when the paper in question carries the fewest advertisements, and so can the better welcome the copy. When a sermon of wide public interest is preached, a brief abstract should be sent at once to the city editor. The pastor of a working people's church should subscribe to the official organ of the Central Labour Union, and should contribute to it as time will allow. Institutional work appeals to most editors, and they like to have handed to them photographs illustrating unusual features, from which cuts can be made. Church news is news of the first magnitude — the plans

and work of a church can never be so holy that proper publicity will degrade them.

While the church is eager to aid in making true Americans, it is desirous that the adopted American citizen should retain the good in his own national heritage. It is best that those of each nationality should be at least somewhat familiar with the religious heritage of those of every other nationality largely represented in our population. It is well, for example, to hold a service to which all the English orders in the city are invited, the sermon being possibly on "England's Contribution to the World's Religious Life." A similar Scotch service might lead a pastor to preach on "Knox, Livingstone, Drummond — Scotch Ambassadors of Christ." In a cosmopolitan parish it would be well to have a German night, Luther's life being made vivid by the aid of pictures. In such a parish there should be, some evening, a lecture on Dante; if possible, by such an interpreter as Dr. Charles A. Dinsmore, and at that service it would be well to have an Italian musician aid with the music. Where there are a large number of Hebrews in the vicinity of a church, it would be advisable to have a Jew for the orator on the Sunday evening nearest the Fourth of July, and his theme might well be "An Adopted Citizen's Love for Old Glory." In ways like these, the love and respect of adopted citizens can be gained for the church in the new land, while, at the same time, we inculcate the spirit of brotherhood and teach respect for the heritage and achievements of those of all nations. An English Tea Party; a German

Supper, and a Scotch Soiree should be on the programme of social events in a parish made up of people from many lands.

If a minister is to do successful work among wage-earners, he must be willing to speak at mill meetings, and at out-of-door services held in the parks during the summer. In ways like these the toilers come to feel an interest in him and in his message, with the almost certain result that if he makes good they will, sooner or later, visit his church.

No pastor of a wage-earner's church should be unfamiliar with the following vote passed by the American Federation of Labour:

"Resolved: that the American Federation of Labour recommends that all affiliated state and central bodies exchange fraternal delegates with the various state and city ministerial associations, wherever practicable, thus assuring a better understanding on the part of the church and the clergy, of the aims and objects of the Labour Union movement in America."

When there is a college within a radius of a dozen miles, the aid of its students should be invoked to assist in making successful the institutional features. Work of this sort not only enables a church to broaden the range of its activities, but also enables the students to keep their balance, and to retain contact with real life. Members of the faculty can also aid by giving occasional lectures before various clubs and classes.

At the start, in a conservative community, three stock objections will be urged against the methods

which I have mentioned. Some man will urge: "It will not do to have the church open every night. We cannot meet the expense; we shall need a policeman; all our furniture will be destroyed." Experience proves that the bills for fuel and light are not surprisingly large, that property is not destroyed to any serious extent, and that, on the other hand, after such methods are adopted, the revenue of a church increases materially. Most people appreciate the spirit of service displayed by an institutional church. Another objector will urge: "It is not right to have anything but worship in a church building." Here the "baked bean" proves our salvation. "How about suppers?" we reply. About the only answer that can be made to this question is, "Well, all churches have them." Another will urge: "If we only had a parish house, it would be all right to use these methods, but it is certainly wrong to use the basement of a church building as a gymnasium or as a theatre." Our reply will be: "Stop fooling with God's business. What difference is there between having your parish house beside the auditorium or beneath it? The greatest difference is, that, in the latter case, you avoid wasting money sorely needed for the extension of the Kingdom." The true institutional church goes to extremes in teaching reverence for its auditorium. In one institutional church there has been placed on the wall a Worship Tablet bearing the following inscription:

ON YOUR WAY TO THE LORD'S HOUSE
BE THOUGHTFUL, BE SILENT; OR SAY

BUT LITTLE, AND THAT LITTLE GOOD.
SPEAK NOT OF OTHER MEN'S FAULTS —
THINK OF YOUR OWN — FOR YOU ARE GOING TO ASK
FORGIVENESS.
WHEN YOU REACH THE CHURCH NEVER STAY
OUTSIDE; GO IN AT ONCE. TIME SPENT WITHIN
IS EXCEEDING PRECIOUS.
IN CHURCH, BOW DOWN AT ONCE, VERY HUMBLY,
AND PRAY. SPEND THE TIME THAT REMAINS IN
HOLY THOUGHT.
IN PRAYER, REMEMBER THE PRESENCE INTO
WHICH YOU HAVE COME! NEVER LOOK ABOUT
YOU TO SEE WHO ARE COMING IN, OR FOR ANY
CAUSE WHATEVER. IT MATTERS NOTHING TO YOU
WHAT OTHERS MAY BE DOING; ATTEND TO YOURSELF;
FASTEN YOUR THOUGHTS FIRMLY ON THE HOLY SER-
VICE; MISS NOT ONE WORD. THIS NEEDS A SEVERE
STRUGGLE, SO YOU HAVE NO TIME FOR VAIN THINGS.
THE BLESSED SPIRIT WILL STRENGTHEN YOU IF
YOU PERSEVERE.
DO NOT COVER YOUR HEAD UNTIL YOU ARE OUTSIDE
— THE CHURCH IS GOD'S HOUSE, EVEN WHEN
PRAYER IS OVER.
ON YOUR WAY HOME, BE CAREFUL OF YOUR TALK;
THE WORLD WILL TOO SOON SLIP BACK INTO YOUR
MIND.
LOVE PRAYER AND PRAISE BEST; PREACHING IS
BUT THE HELP TO THAT HEAVENLY WORK.

Sometimes still another objection is raised to these methods. "Is not," they question, "the institutional church a worldly, unspiritual church?" I will recall to you Washington Gladden's comment on this objection: "Is it true that the religious life of the churches adopting these measures has been weakened? The testimony

seems to be clear that such is not the case. The preaching of most of these pulpits is said to be exceptionally fruitful in the presentation of spiritual truths; the percentage of additions to these churches by conversion is far larger than is the average in the other churches in the country." The church must come to realize that Christ came to redeem the entire personality. He abolished the distinction between the sacred and the secular. The sanctification of all life is the great business of the church.

Contact with aggressive Christians which comes about through the use of these methods, results inevitably in constant additions to church membership, and also by contagion, produces a splendid corps of church workers. "Character is more effectively moulded by frequent touches."

THE OPPORTUNITY AND THE MISSION OF THE CHURCH AND THE MINISTRY AMONG NON-ENGLISH-SPEAKING PEOPLE

BY

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THE OPPORTUNITY AND THE MISSION OF THE CHURCH AND THE MINISTRY AMONG NON-ENGLISH-SPEAKING PEOPLE.

THE Christian churches of America are facing a unique opportunity and privilege in the work of giving adequate religious care to the immigrant population which is seeking a home in the United States. It is better to consider this in the light of an opportunity rather than to discuss it as a problem.

The purpose of these lectures is to outline the extent of the opportunity and to offer certain suggestions as to the way in which it may be met by the minister and the church.

The popular interest in the subject is remarkable. — Our churches and people have been growing keenly interested in it during the past three years. There is an element of romance and of the heroic and novel thrown about it all. It offers a pleasant relief from the routine of the ordinary appeals made in our churches. This is encouraging, since it shows that the church is loyal to the claims of the kingdom of Christ in all its relationships. It gives a basis upon which a minister can build as he strives to lead his church into new lines of service.

When we come to explore the depth of this inter-

est, however, we discover that when it is brought squarely up to the stern demand of service it has a tendency to wane quickly. It is too academic and emotional. The difficulty lies in the seriousness of the work which is to be done. No passing sentiment is sufficient warrant for the business in hand, when the Protestant church sets itself to the religious care of the foreign-speaking people. Ministers must recognize both the worth and the worthlessness of the present interest in the foreigner.

There are new factors in the immigration of to-day. — There has come a somewhat radical change over the character of recent immigration and the work before the churches is greatly changed if it is not essentially modified. This is shown by a slight study of the records of the ports of entry. Let us take the records of four of these as they have to do with the *source* of recent immigration.

Port	Per cent from N. W. Europe	Per cent from S. E. Europe
Philadelphia	30	70
Baltimore	1	99
Boston	45	49
New York	20	75

A still more instructive study of conditions may be made by taking a map of continental Europe and drawing a line from Genoa to St. Petersburg. Such a line passes near the boundaries of Austro-Hungary,

Germany, and Russia, and divides the land mass of the continent into two sections which we may designate northwestern and southeastern Europe.

In the year 1906 there came to us from northwestern Europe only twenty [and one half] per cent of the immigration of the year; while from southeastern Europe came seventy-one [and a little over a half] per cent. Other countries gave us less than eight per cent of the total influx. It takes but a very superficial glance to show how very significant is this change in the sources of immigration supply. In the northwestern section of Europe lies the home of the Scandinavian and the Teutonic races. Here is the ancient fatherland back to which the great majority of the modern Americans trace their origin. Here is the home of those political ideals and peculiar moral sanctions which have been wrought into our political institutions. Here, too, is the home of the religious systems that grew out of the Reformation and have survived with the greatest vigour and effectiveness.

On the other hand, when we turn to the countries that lie in the southeastern section we find that we are in a strange atmosphere. Here are the difficult languages whose mastery by us is well-nigh impossible. Here are the despotic governments and the surviving institutions of the middle age. At the very outset we are betrayed into the tendency to misjudge the people who live here. The attitude of contempt and scorn is evoked by their strange ways, and before we know it we join in with those who speak fluently of

the "offscourings of Europe" being dumped upon us by every incoming ocean liner.

Give me a moment at this point, therefore, to speak a few words of solemn warning against allowing ourselves to make this mistake. These people are not all alike. Their strangeness does not carry with it the sure conclusion that they bring no strength with them when they brave an ocean voyage, — hard enough yet in the steerage of a great steamer, any one knows who has crossed with them,—and take up life in a new land.

If the meaning of the past, and if the lesson of a wider culture has anything to say to us, at such a time as this, there is need for a suspended judgment and a kindlier temper. Some of these men are the representatives of races that boasted a civilization when our ancestors had passed scarcely out of barbarism. They may be backward and belated now; but they bring us gifts and we can do them good. It is more important to know that we can give them something than it is to know that they can give something to us; but we must not lose sight of the fact that these men and women are an economic and a social asset to us, as a people, as they throng the so-called "pens" at Ellis Island. The Christian attitude toward them is never that of contempt or scorn. The truth is that human beings are all very much alike in the fundamentals of their common life and being. Love and hope and yearning are not the possession of any race or class of men. The immigrant is a brother man and not an alien to the common life of all.

The time has come for the church to begin to do with some measure of statesmanship and devotion the great patriotic work to which she is called, and to recognize the fact that she holds the key to the future through her command of the religious motive which determines the relation of man to his total environment.

We are repeatedly asked the question, whenever we appeal for adequate care of the immigrants on the part of the American churches: Are not these people already Christians? Why should we disturb them with the preaching of a doctrine which has been made offensive to them? Is not this a call to become mere partisan proselyters?

These questions are asked by earnest members of our Protestant churches. They do not spring out of any seeking for excuses whereby stern service may be avoided. They are the natural expression of an age that has grown kindly and tolerant and seeks to give to every man the liberty which it claims for every man.

No Protestant doubts for one moment that there is eternal truth beneath the creeds and the institutions of the Greek and Roman Catholic churches. In these churches a great number of men and women have found genuine religious life. All this we understand very clearly. On the other hand, there is no man who knows all the facts fully, and is true to the conclusions to be drawn from those facts, who does not know beyond any doubt whatever, that, to the vast majority of the baptized and confirmed members of these

churches, the essential meaning of the Gospel of Christ and of the Christian religion, as we understand them historically, is not known or experienced. This is not a harsh or censorious judgment. When the conception of religion in which men and women have grown up is essentially ecclesiastical and sacerdotal, it is impossible that the teaching or the work of Jesus should assume a central position in the thought or the life of the members of such a church.

The great mission of the church and of the individual Christian is to preach and to bear witness to the gospel among those who do not know it. So began the preaching and the witnessing of the apostolic church and so must the modern church continue. If men and women who bear the Christian name do not know what the Christian gospel essentially is, then to them must it be preached.

Proselyting, as an attempt to disturb those who find true religious life in the church of their childhood, no Christian man will undertake. If through the preaching of the gospel there comes such a disturbance, we cannot avoid it and we must not shrink from it. Work among immigrants for the mere purpose of making perverts from a venerable church order no Christian man will do. Our purpose must be to preach the gospel as we understand it, which is the good news of a new life made possible to the soul through faith in the Redeemer. To hear that gospel will injure no man in whatever church order he may be. Any person who does not know it ought to hear it, irrespective of the

church which he may claim as the mother of his soul.

We must revive the conception of Paul as he gave it in his first letter to the Corinthians: *Christ sent me to preach the gospel and not to give names or create parties.* If we make the matter of evangelization first and are utterly loyal to it, the matter of proselyting will take care of itself. The better citizen will be made when, through the transforming power of the gospel, the new man is created to good works in Christ Jesus. We can respect our work and ourselves only as we approach the problem in this positive way.

Much preparatory work is necessary in undertaking this service. — It is a mistake to rush into this work before the field has been studied and the sentiment of the church in regard to it has been cultivated and appreciated. Therefore the first task is that of surveying the field. In beginning work for foreigners, the first task of the pastor is to learn fully the conditions of the field. He must know how many people he has to deal with, what races they represent, and what possible point of contact there is between him and them.

Interest and readiness for service within the church itself must also be induced. — The second work which must be done before the ordinary church will definitely engage in religious work for immigrants is to evoke a genuine interest in them on the part of the members of the church itself. There is no masking the fact that there is such indifference broad spread among the people. A romantic interest is indeed to be found

and we may well be glad that this is so, but so deep or so well informed an interest as warrants a pastor in launching his work for these people will very rarely be had without long and patient preliminary training.

More harm than good may be done by endeavouring to do this work before the church itself is ready to follow the pastor in it. If we launch so serious a piece of work as a mission to immigrants, either outside the church or within it, we must remember that it is bound to be a long, difficult service and that it will call for all the reserves of our patience and practical support. When we recognize this great fact, we shall see that unless we can count on the majority of the solid members of the church behind us, we shall hardly be warranted in beginning this service.

Therefore, a campaign of education must awaken interest in the religious care of the immigrant. — It must begin with the pastor himself. It is obvious that his interest and earnestness is the first point in order of importance. There are cases in which it is not the pastor, — the more is the pity! — but a layman, who has borne in upon him the sense of responsibility for this work.

There is only one way in which to gain an interest in the problem and the opportunity. It comes back at last to the meaning of the gospel and the grip that it has won upon us personally. If the commandment of Jesus is valid and if the gospel is necessary to the life of every man, then there can be no question about

the concern that the minister will feel for the foreign-born people of his parish. The only way in which the minister is to gain the desire to do this work, in case it does not appeal to him naturally, is to make serious search of his own heart as to how fully he does really believe the gospel and how much he is willing to do for its extension to every person who has not received it in its purity and power.

The pulpit must have a large place in this campaign of education. — One of the ways in which to begin to awaken interest in the work is to plan certain sermons that will direct the thinking of the people toward the truth underlying the appeal for support which the pastor intends to make. Begin with one or two Home Missionary sermons.

Material is now easy to be had through the publications of the different missionary societies.

Points of contact must next be made. — Having surveyed the field and found out the thing to be done, and having worked up enough interest in the church to warrant procedure, the minister will now look for the points of contact through which he may begin his missionary endeavour.

In some cases it may be that he can begin with one or more children who may have come into the Sunday school, through whom he can gain acquaintance with parents and establish the personal connection. Always keep in mind the value of the children of foreigners as the agents through whom to work for adults.

The school for learning English may be the first insti-

tution. — In general it will be the school which will make its immediate appeal to the younger and most promising among the immigrants. There are none of them really ambitious who do not recognize the fact that only by learning English can they hope for advancement in their commercial life. Promotion in the factory and everywhere depends upon their mastery of the English language. So they are ready to respond to the invitation to attend a school to learn English. In many cases the first problem in developing the mission will be the equipment and support of a school to teach English. Therefore I now take up a line of practical suggestions for the organization of a school.

The grading of the school is important. — If a layman is ready to undertake the supervision the pastor will be relieved of it, although he can keep his hand on the general work of the school.

Call the school together and make grades according to simple language tests. The classes can be changed if necessary, but I have found that there is considerable group-consciousness in the classes, and that it is well to keep them together as much as possible. The problem of sensitive feelings looms large in the conduct of the church school. Indeed this is in many ways the heart of the difficulty. It is not easy to know how to get on with the feelings of these people, and it is difficult to understand one another.

The problem of teachers comes next. — In a school such as must be organized in a church or mission hall, personal relationship between teacher and pupil is most

important. The instruction to be given will be of the most elementary character, and therefore special training in methods is not necessary. Young people from the Christian Endeavour societies are adapted to this work, even if they are not qualified to teach in the public schools. Classes should be small. The difficulty of discipline is almost entirely removed, for those who come to the school are there because of earnest desire to learn, and they do not vex the teacher by disorderly conduct as a rule. In our young people's societies there is an abundance of material for the work of teaching, and the minister will have no great difficulty in securing an adequate teaching force. By calling for volunteers, and presenting the opportunity for service which the school opens, the pastor will probably be gratified at the response of his young people. He must use judgment in assigning the different teachers to their classes. His own practical wisdom will show him what to do in this regard.

There is, perhaps, a sense of reluctance sometimes, to trust girls of seventeen and eighteen to this work of teaching groups of foreign-speaking men. So far as I have known the practical results of this work, I never have discovered a case of disrespectful treatment or of the least presumption on the part of foreign-speaking men toward their teachers. They have held them in the highest personal respect, and have been gentlemen in every instance. I do not think there is any well grounded reason for hesitation in entrusting, under the wise guidance of the superintendent, the work of teach-

ing in the church school to girls of seventeen and eighteen years of age or over.

Text-books should be carefully selected. — Adequate literature is not yet at hand. However, there are certain text-books to which I shall call your attention and which you will find useful in your work.[1]

Various other lines of service may now be undertaken. — As we come to close quarters with the great work to be done, we are aware that there is no single line of service through which the opportunity can be successfully met. The following are all necessary and profitable agencies through which the work must be done:

I. The mission under the control of the State Missionary Society or the City Mission. With this the individual pastor has only indirect connection and we shall not need to speak at any length concerning it.

II. The mission under the control of the church, but with its paid missionary staff and meeting in its own hall or in the church.

With this the connection of the pastor is much closer, although the presence of the paid workers relieves him of much personal care and anxiety as to the success of the work.

III. The individual church undertaking service for

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[1] The following were shown and commented upon:

"English-Italian Language Book."

Howard's "American History, Government, and Institutions."

"First Book in Language for Foreigners."

System of the Young Men's Christian Association designed by Secretary Peter Roberts.

the religious care of the immigrant in its own building and by the aid of its own workers.

It is here that the responsibility of the pastor becomes greatest.

Work by the individual church is the key to the problem. — While all these lines of work are necessary, it seems to me that the key to the whole situation is the individual church undertaking work in its own building and by the means of its own workers. I venture to ask you to consider the following reasons for this judgment: 1. We have buildings ready for use. 2. We have workers adequate to the service. 3. We have methods suited to the work. 4. All this can be done without impairing the work that the churches are now doing.

Organizing the mission is next in order. — All educational and social activities are simply preparatory to the equipment of the distinct mission for foreign-speaking people where the gospel shall be preached and there shall be a definite aim at conversion and training in the Christian life. The final purpose of all our activities is this: to bring these people into personal relationship with Christ the Saviour of the world.

The scope and function of the mission need to be carefully considered. — As soon as there is awakened a genuine and permanent interest in the work which will seem to warrant support, it will be necessary to define the function of the mission. This must be a different matter from the preaching station or the Sunday school in the outskirts or the slums of village or city. We know just how to go about the establishment of such

an endeavour. There is enough experience behind us in this sort of work to point the way even to a novice. So, too, if it were to be the work of a rescue mission we would know how to proceed. For years our churches have been engaged in such enterprises and they know what to do.

We can appeal to no such body of practical experience for a mission to immigrants. The whole work is still in the stage of experiment. Shall we seek first of all to preach and teach the gospel as we understand it? Or shall we begin with instruction of a more secular character, trusting thereby to win the confidence of the people and endeavouring later to bring them face to face with the claim of the gospel? How large an element of training in the ideals of American citizenship shall we introduce into our work? All these are questions that we must seek to answer before we are ready to proceed with the work.

Let us not, however, think that we must have clear light on them all before we begin. This kind of work is so much a matter of experiment that the best way to work out the problem in any field is to gain a fair measure of certainty on the points that I have mentioned and then proceed, knowing that the definition of methods will come as the work progresses. It is better to do something even if it is not done in the best way, than to let the opportunity slip past and do nothing at all.

So the way to begin is to begin. Do something and let the successes and the failures of the work point out

the best methods and teach the lessons that can be learned only in the school of experience.

1. A mission on the conventional lines of a preaching place and a Sunday school will not meet the demands of this peculiar work. To hire a hall or to give up a room in the church to the mission and then to use only the general methods which we have found successful in work for English-speaking people will not at all answer.

It is very likely that there will be necessary the introduction of some sort of club features with sick benefit elements. This must be worked with exceeding care in order that there may be no stigma of financial motives or of graft connected with the work of the mission.

There might be some sort of a clearing-house for the securing of work for the members of the mission; yet here also the greatest care must be exercised in order that there may not be a seeking of the mission too much on the ground of the loaves and the fishes.

2. I feel very strongly that there must be at the heart of the mission, as its one creative and organizing principle, the steadfast desire to preach the gospel and to train the members in the practical life that the gospel inspires.

I have but very scant sympathy with the general and all-round "settlement" idea as calling for the time or the service of the church. I have no criticism of the settlements and esteem them very highly in love for their work's sake; but the settlement method is

not the one that I bring to you as the necessary method in dealing with this problem. Our desire is to preach the gospel. I would use all the institutional features that have commended themselves to the best workers everywhere, so long as there is kept perfectly clear and definite the one purpose to preach the gospel and to bring men to a knowledge of Jesus Christ. I cannot make this point too strong as the one central element in the mission for the religious care of the immigrant. The advocate of the institutional work and of the settlement may say that the religious factor is the one that he does not wish to bring to the fore and he has perfect right to this opinion; but with the church the religious purpose is perfectly defined and there is not the shadow of a doubt concerning the fact that it is legitimate and that it is vitally necessary to the work that the church has to do.

So I would not for one moment undervalue or obscure the function of the mission. It is designed for the conversion of men and women to Christ, and this is the only purpose that will warrant the minister in appealing for it or the church in supporting it.

The leader of the mission should be carefully sought. — If the first great problem in beginning work for immigrants is to create and maintain interest in the work on the part of the church itself, the second problem surely is concerned with the leader. To find an adequately trained man, who shall be strong enough to command the respect of his fellow countrymen, and humble enough to be directed somewhat in his endeav-

our, — to secure character and common sense and consecration and culture, — this is the hardest item in the entire proposition.

It is interesting to notice how exacting the most ignorant man or woman may be on the point of the intellectual capacity of their religious leaders. They have been trained in the belief that the priest knows everything and they demand that their minister or missionary shall know everything. They themselves may know very little; they may not even know enough to know whether their leader knows much or not; but they know that they want to know that he knows everything. They are very hard to suit. It is sometimes easier to fill a ten-thousand-dollar pulpit than it is to suit a little group of foreign-speaking evangelicals.

Gathering the congregation comes next. — It is not an easy task to gather a permanent congregation of foreign-speaking people. In the first place they are fearful of the church. They have been taught that this is a place of spiritual danger, and that they must not enter it. They do not understand our purpose. They are suspicious of us. This is an underlying characteristic with which we must always reckon. Sometimes I think that a large part of our work is simply overcoming suspicion and disarming prejudice. Congregations of foreign-speaking men are subject to variation and shift. They are irresponsible. They come when they happen to. They will promise glibly to be present and will not appear. They will come in a shoal and then they will drop off suddenly. The influence of the

priests will be felt and the congregation will dwindle and then will come back. All these things must be reckoned with, and we must not be discouraged at the variation and the irresponsible character of the people. I believe it is possible to use the stereopticon with great effect, especially among the Italians.

Make the place of meeting attractive. — One of the most near-sighted policies of our American churches in attempting this work is displayed in the furnishing of mission halls and church rooms. Even the peasantry of southern and eastern Europe come from towns and cities in which are great churches with marble decorations and furnishings of precious metals, and it is almost impossible for them to understand how we can have religion without symbolism. To them indeed the symbol has become an essential rather than an accessory religious object, and we must lead them to understand the purity of spiritual worship. On the other hand, we cannot expect them to be satisfied with no symbols by which appeal may be made to their religious emotion. A few pictures and the cross are almost invaluable in furnishing the place for the meeting of the mission. We shall not be yielding any essential point to ceremonial and ritual if we give to these people a few simple symbols which will minister to their highest life.

Utilize the church festival and national days. — Our recent immigrants come from countries in which almost every village has its patron saint. The saint's day is observed as a holiday, with its processions and its

festivals and its curious combination of a country fair, a patriotic festivity, and a religious ceremonial. To shift from these conditions to our bleak American ways of observing special seasons and days in church life is a wrench to the immigrant. It is time for us to reckon with this condition and make all we can of Christmas and Easter and the greater feast days of the church. Also it is possible to make note of the national anniversaries of these people and observe, for instance, with the Italians, the 20th of September, and make the day count for the good of the mission, as well as for the instruction of the people in the ideals of American citizenship.

Preaching must be done by the minister. — He will be obliged to bear a large part in the preaching which must take place in the mission; for the primary concern of the mission is to bring the gospel to those who do not know it. The minister must keep constant oversight of the work of the missionary and he must bear a hand personally in the work of preaching. Under these circumstances I have thought best to put together a few suggestions regarding the matter of preaching to immigrants.

Preaching to foreigners has its own elements. — The little group of foreign-speaking men gathered in the mission presents a most interesting problem to the preacher. The things that he can take for granted with his Sunday congregation he cannot take for granted with these people. Their attitude toward him is different. In some respects they venerate him more than does his

ordinary congregation. In other respects they are more suspicious of him and his approach to them is more difficult. After four years of experience in speaking to various classes of foreigners by means of an interpreter and occasionally directly in English, I venture to suggest the following general principles:

Preach the gospel themes in their simplicity. — Two subjects are supremely important:

(*a*) Presenting the earthly life and character of Jesus and showing him as the Redeemer from sin and a living Lord to be followed in practical life. Not only can this be made most fruitful with the stereopticon, but it gives vivid, concrete, and simple matter for a narrative style of preaching. It holds the interest of foreigners whose conception of religion we have already noted as primarily concerned with the church, the priest, and the ritual. It is very important with these people that we tell the story of the earthly life of Jesus and that we express simply the great outlines of his consciousness.

(*b*) *The theme of salvation by faith.* — Remembering always that salvation is regarded by the majority of immigrants as a matter of baptismal regeneration, confirmation, and the performance of the duties and ceremonies prescribed by the church, we shall always attempt to present to them in our preaching the fundamental essential theme of the gospel, salvation by faith. This is more difficult than it is to preach on the earthly life of Jesus. Men can understand how they are to sustain a personal relationship to the living

priest and to an objective institution. They can see the confessional; they can pay the penance; they can hear the spoken word of pardon. To trust in an unseen Father; to offer the sacrifice of a contrite spirit; to hear the soul's whisper of assurance in the experience of pardon, — these are the great calls of the Christian life for all sorts and conditions of men. When, however, from infancy religion has been represented by the external and the concrete, it is extremely difficult to make real the truly spiritual content of the Christian life. It takes line upon line of expression and encouragement to compass the result which we are seeking.

Illustrations must be used. — Preaching to immigrants must necessarily be concrete as well as simple, and illustrations are of superior value in this particular line of work. I suggest the following:

1. Make much use of the great leaders and of the national history of the people to whom you are speaking. In preaching to the Italians, for instance, I have been able to use illustrations from the lives and works of their great artists and leaders with excellent results in the way of impression. The heroism, love of country, and loyalty to God shown in the past history of these people touches them deeply when they hear a reference to them from the lips of an American preacher.

2. In the same way, illustrations from American life and history can be used most advantageously in preaching to immigrants. They are as a rule deeply interested in the men who have made America great,

and they respond to suggestions from the lives of Washington and Lincoln.

3. I have made it a point to touch upon the daily work of the men in the factories and to show very practically and concretely how their religion must be related to their daily life.

Factory superintendents complain not only that these men are slow and incompetent, but that they steal and are untruthful. Foreigners have no monopoly of these vices; but there is a very special demand that the members of the foreign mission shall commend the gospel by an upright life. It is on this rock that so many of our ventures are wrecked. Therefore the ethical must be kept to the forefront and asserted again and again. Effort must be made to bring the gospel to bear plainly and urgently upon the daily life of the people.

Use an interpreter. — In the majority of cases it will be necessary to preach to immigrants through this medium. It requires practice on the part of the speaker to do this efficiently; on the other hand, a good interpreter is exceedingly hard to find. Either the interpreter is too free or too full; or he is too concise and imperfectly presents the thought. Of course in a case where the speaker does not know anything of the language, he is absolutely at the mercy of the interpreter. If he is fortunate enough to be able to follow the drift of the interpreter's words, he can tell what justice is being done him. It is only with a few of the simpler languages that he can enjoy the latter experience. The

Slavic tongues are too difficult to permit their mastery to a slight degree even by the minister in a parish.

The following suggestions may be of service in using an interpreter:

a. Give the interpreter if possible a complete thought each time. That is, speak in paragraphs. A sentence at a time is too little. Three sentences or four are the maximum, each sentence containing, at the most, not over two clauses, or a simple proposition with perhaps two phrase modifiers. It will require considerable careful study and mental quickness on one's feet to meet these conditions. If you remember that your first duty is not to impress an audience but an interpreter, it will be more simple. You must suffer from divided attention while you look at the audience and also give the interpreter now and then the benefit of rather direct address.

b. Let an illustration follow a proposition and make the illustration so simple that if possible it can be interpreted in one passage. This is remarkably valuable training in precision and conciseness. I have found it valuable at times to have an object in my pocket or within reach by which to illustrate a thought.

c. Hold your own attention. The heart of the problem is to hold your own attention upon your theme and keep your interest in it while it is being jerked out of you and away from you by this constant interruption. Now and then you will find yourself wondering what is happening to your subject, and you will lose your grasp of it yourself. At first you might

think it would be easy; you have only to give an idea and then while that is being explained you can think out another. On the other hand, it is supremely important that you know what you are to say at the outset, and hold yourself to it until the conclusion.

Be prepared for surprises. I have made a most serious proposition and found that it was awakening mirth in the audience. Just what had happened I did not know; how to set it right I could not tell; whether to begin over and try to correct it I was not sure. The best way I know is to keep going and trust that if one paragraph suffers shipwreck your whole battle fleet will not go down. It is difficult business; but in reality it is most interesting and practice makes perfect and brings assurance and courage. Every minister ought to try it for his own welfare. I remember my first attempt to make an address through an interpreter in Bohemia, and I would have been glad at that time if I might have received even the fragmentary suggestions which I have tried to give you.

You will certainly do well to avail yourselves of your courses in the conversational use of foreign languages, as offered in this school.

The foreign-speaking church will ultimately be organized. — When the converts of the mission begin to increase we are brought to the question as to what we shall do with them. According to the congregational system we know only the independent church, and it is a very serious question whether these men are able to take up the administration of their own affairs. Is

it not better to incorporate those who come into the Christian life through the mission into the membership of the church that supports the mission, and keep them there, rather than to trust them with the organization of a church of their own? The question has many sides.

In the larger church of English-speaking members they will find very scant fellowship. They do not know the language and they covet the hearing of the mother tongue. The members of the English-speaking church may be never so kind; but they cannot be the fellow-members to these strangers that they would like to be. Of course the best of them will do something; but on the whole the stranger will miss the air and the manner of his own people.

On the point that they cannot be trusted with the administration of their own affairs, it is to be said that with wisdom and kindness on the part of the larger church there is no reason why they may not be trusted with their own church affairs. They may make some mistakes, but they will be on the whole as competent as most congregations. On the whole, wherever it is possible, I believe in the organization of the foreign-speaking church.

The cultivation of parish neighbourliness must grow out of all this. — Thus far we have been concerned with the mission work carried on in the church or chapel. We have taken up the equipment and the methods and the workers in the schools and meetings. There now arises a very much larger question which must be faced by the pastor and his workers.

What can be done to cultivate a genuine sense of neighbourliness, and how can there be a general ministry to these people by the members of the church?

The question is exceedingly important. We can obtain results in the meetings of the mission; but how is it possible to get our people to neighbour up to these strangers who have in many cases come to live in the same street and block?

Into this problem enter the differences that sunder us all; and it is one of the most difficult pieces of work that the pastor can have to do to bring about a genuine spirit of neighbourliness in the parish. It is so easy to cherish a very genuine and laudable feeling of interest and sympathy with the Armenian sufferers from massacre or the Sicilian victims of earthquake, but to be willing to visit the home of such a family in the parish and to try to know and encourage its members is quite another matter.

In the most tactful and kindly manner the pastor must work to lay this sense of responsibility upon the hearts of the parish. It is not best to appeal overmuch to sympathy or to pity. These people do not need to be pitied. They have their ambitions and their loves and their children. If one is seeking for happiness he need not confine his search to the more wealthy and cultured members of the congregation. There is healthy joy and supreme moral worth among these people of the working, rising immigrant classes. Make the fact clear that these people are really very much like us. They are. At the last analysis, human-

ity is the same and the members of the parish are not asked to be friends and neighbours to men and women who are essentially peculiar or objects of pity. They are given the privilege of being the friends and helpers of men and women who are worthy of the service and the friendship of the best men and women of the churches.

When this point of view is once established we have gone a long way toward the introduction of the genuine ministry of Christian neighbourliness into the parish. This spirit and practice of parish neighbourliness will be the finest product of the mission service and the only permanent warrant for it. Here lies the secret of the religious care of the immigrant by the American churches.

I rejoice that this school of theology is preparing its men for this splendid service.

THE MINISTER AND THE RURAL COMMUNITY

BY

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THE MINISTER AND THE RURAL COMMUNITY

IT is no part of my purpose to pass over to you any ready-made solutions of rural problems. If I accept any theory concerning rural progress, it is that there must be reliance upon the local initiative. The people on the spot must work out their own salvation. By local initiative is not meant leaving things alone until somebody within the community acts, but rather the local uprising to handle the situation, whatever may be the source of the impulse. The State, to take an example, may help the rural schools by legislation in advance of local opinion; yet there can be no secure progress until the people of each locality support and administer their schools with genuine enthusiasm. There can be no real progress which is not an expression of local vitality and interest.

If now it is agreed that rural communities must work out their own salvation, let me point out to you a most important providential means of progress. To the local initiative as it is otherwise constituted is added a minister — a man who comes into the community to be a part of it, a man of ability, a man of experience elsewhere, a man trained for leadership. This reinforcement of the rural community is, perhaps, the most significant element in rural progress. Through the church the people have power to bring in a leader, —

if they please, an expert in community building; and when he arrives, he has at hand a central institution around which and through which to reorganize and reconstruct the community.

In the country the minister is related visibly to the whole community. For simplicity we will assume the ideal of a single church. If it should be your fortune to serve in such a field, you would have the great advantage of responsibility for all sorts of people, whereas the urban pastor must ordinarily minister to a section or to a class. In your field will be men of three types. There will be the religious man, and the worldly man, and the worthless man; and each of these will be of many varieties. These men are in your field, even if they do not attend church. In the city the worthless men are off somewhere in the slum, and the worldly men are great figures at banquets and the like. It is not impossible that worldly and worthless men may attend your church, but for the most part they might as well be in the moon as in your city, for any chance that you have at them. In the country these people are your neighbours; it is your duty to call upon them and their families. The rural environment is yours to shape, and you are to scheme with it until you throw it around a man as you would immesh a fish in a net.

But what do I mean by a worldly man? I mean a very notable character in the country. He may be a farmer; often he is a merchant; sometimes he is a cattle-dealer. You will find these men in the country amassing fortunes that run up to a hundred thousand dollars.

This rural rich man is a bit raw and crude. He has the knack of making money and saving it. He is fond of mortgages, through which he sometimes assists and sometimes oppresses his neighbours. He lives in material comfort, but without elegance. He is of strict integrity, for he has capitalized honesty and makes it pay good interest. He is self-made and, within his limitations, well made. He is on the wrong side of educational policy; he cannot be counted for public spirit; taxes are not pleasant to him. If he attends church, he may contribute ten dollars a year. Not attending church, I have known him to pay two dollars for preaching on some ground of promoting good order and morals. He works hard and inevitably thinks the minister an idler who rests quietly in the morning, and saunters easily through the afternoon. You have only to think of agonizing prayer for the salvation of souls or of giving good money for missions to realize the infinite remoteness of this worldly man from the church.

It is worth our while to understand this man because he has great influence. He is the outstanding example of success for boys to imitate. His word is quoted by scores of firesides. His personality is of that obtrusive kind that counts when public opinion comes to a decision. In brief, this man is the natural leader of a great part of the community, if not of the whole town; he is the most important sociological fact in rural life. You will find him undoubtedly, and it will be your study to know what to do with him, or how to do anything with him in the centre of your field. I shall not try to tell

you what to do with him — that is for you to find out. But whatever you do, get acquainted with him. It is bad for ministers to be too much in the society of the saints, for that emphasizes their emphasis, and a minister who is nothing but an exclamation point for religion is useless in the new rural movement.

When you turn to the worthless man, you cannot help wishing that he might be more like his prosperous neighbour. The rural degenerate is a great figure in his own way. He has been investigated and exploited until he would be spoiled, were that possible for so unsavoury a person, if he knew his own prominence. No two of these fellows are alike, but all together they give the country whatever bad reputation it has. The rural bum is particularly atrocious because he has a certain freedom to be himself. He is not kept down by the police; he is not under factory discipline; he does not knock against his fellows in a way to learn a little sense. He may be merely thriftless and lawless, or he may be positively vicious. Without his vices he is interesting as an example of inability to catch the pace of civilization. He shares with the poet an aloofness from modernity. In another age he might have been a successful hunter and trapper, or perhaps a notable adventurer and pioneer. On other sides of his nature he has kinship with philosophers who feel that the human intellect is too fine to waste itself in a life of manual labour. Often he is of the type of Socrates, fond of talk and of loafing about with young men.

Where the worldly man sets the pace, it goes hard with this idler.

What will you do with this worthless man? I do not know, but I am confident that you do little good by counting him and tabulating him and putting him into studies of rural degeneracy. You are familiar, no doubt, with those writers who have discovered our thriftless and vicious friend. There is no question that they have actually seen him. If they are untruthful, it is an untruthfulness of emphasis or inference. Sometimes in summer there comes a peculiar wind that turns up the leaves of the trees, and we say that it is a sign of rain. Those queer-looking undersides were there before the wind blew, only we did not see them; whatever may be the value of the portent of rain, no one really supposes that the odd appearance of the trees really causes rain. Do not go through a community exposing its evils. As everywhere in a sinful world, draw your inferences from the vigour of right and not from the diffusion of wrong.

These worldly and these worthless men are part of the field of the country church. Some of them may be reached directly by the converting power of the Gospel. The social problem is to build the community with these men as material in part; or from another point of view, it is to construct a community whose influence will environ all the people, good and bad, repressing the evil and inducing the highest possible development of individual character. Of course the religious people figure yet more largely in the rural field, and they are

the reliance of the minister in whatever he attempts for the community. These normal men and women require no special description, but it would be fatal to forget or to ignore them. Were all the people religious and virtuous, the task of building the community would be much simplified, for there would be nothing to do but to follow the ideal lines. In fact, the minister must take the people as he finds them, and their defects will modify every plan. He may expect to find enough intelligence and character for leadership, and enough also of intractable material to make the struggle for improvement perennially interesting.

If now we undertake to analyze the community structurally to find what service the church may render, we are impressed, first of all, by the economic aspect. In recent discussion of rural problems great emphasis is given to the material support of the community. It is not denied that there may be superb flowering of individual character in poor surroundings, but it is held as axiomatic that there can be no fine and wholesome growth of social life and social institutions on impoverished or barren soils or in thriftless and poor populations. The more tangible argument is that there must be ability to support schools and churches and whatever institutions are conducive to progress. There is, moreover, a subtle connection of moral forces so potent that the diligent attention to material things is a condition of vigorous social and spiritual life. On the other hand, material prosperity does not ensure fine social and spiritual development. There may be

sordid selfishness on fat lands, as everybody knows; there may be a good foundation with no worthy superstructure.

What may the church contribute to the wealth of the community? Of two modes of doing even common things the church stands for the better. Devoted to the true and the beautiful and the good, her idealism compels her to seek what is superior. The true way, the good way, the beautiful way to keep a house or till a field, in a world of reason, is the way of prosperity and wealth. The church advocates the best and highest ways in common things by a kind of instinct; even if such considerations are not the staple of preaching, they are ever in the background.

In our time there have been discovered new modes for the farm and the farm home. It is not the province of the church to teach directly the new agriculture, but rather to awaken the mind of the farmer, and arouse in him the spirit of idealism so that he will seek the new agricultural knowledge. The church will not say to the farmer, Cultivate your farm in this new way that it may pay you a larger profit, but rather this: Cultivate your farm in this better way to make the most of your opportunity, to find the highest zest in your occupation, and to glorify your calling. As country ministers you will know less of farming in detail than your parishioners, but you should know more than they of the spirit of progress. You should do much to soften the suspicion of modern knowledge in the rural mind; you should stand boldly for applied science. You should foster

the humility that will receive education, and the nobility of mind that loves the way that education points out.

Material prosperity depends upon production, upon marketing the product, and upon expending the proceeds of the sale of products. For production the church teaches industry, perseverance, and ambition. For marketing the church teaches honesty and mutual helpfulness. For expenditure the church teaches frugality, sobriety, and the higher tastes. Just now the crying need of rural communities is a better mode of marketing products — perhaps some form of coöperative marketing. The church should be able to contribute that willingness to work together for a common end that such a movement requires.

It is not necessary to draw out in detail the incomparable service of the church to the material prosperity of the rural community. This has been a standard appeal of home missionary addresses for many decades. A well-conducted church should add thousands of dollars to the incomes of the people and thousands more to the value of real estate. We are not trying to prove so evident a fact. Inevitably some financial benefit accrues; it is your business to see to it that this result is the largest possible in the new modern conditions. This, of course, is altogether different from the programme that arrays religion against money and perpetually rebukes the diligent acquisition of wealth. We must remember that wealth is the basis of civilization.

Having secured as much prosperity as is needful, what is the next step in developing the rural community? Is it not the awakening of a proper spirit? This spirit is, first and foremost, an aspiring spirit. The danger of wealth is that it may engender a sordid spirit. Not money but the love of money is the root of all evil. We want wealth for the good there is in it; we want it as a base for higher things. We would not lift a finger to increase wealth if this meant hoardings merely, or avarice merely. We desire wealth for what it can support, for what it can purchase. All depends upon the spirit, and the right spirit is the Christian spirit — the spirit of idealism, the spirit of benevolence, the spirit of a noble utilitarianism. The church has this critical office of making riches safe and serviceable. In this there is no substitute for the church. When the church fails at this point, the worldly class increases and gains leadership. There must be in the church the power to win these worldly people to a higher mind. This is a strategic point for rural progress, and you will succeed there not so much by direct assault as by the continual influence of a compact body of people acting by word and example in the higher way. Make it then conspicuous in your ministry that you interpret the Gospel as a spirit of aspiration.

To build the rural community it is important that this idealism should be distinctly rural; the aspiring spirit should be a rural spirit. If you are not careful here, you will awaken ambition only to hasten the flight to the city. It is but fair to keep the way open

for the country boys and girls to seek their fortune in the larger opportunities that the city affords; and we need not deny the right of the best families to forsake the old home in order to gain urban advantages. In the past this migration has been promoted both by industrial pressure and by personal discontent. The readjustment of population to the new industrial order is now nearly completed. It remains to foster the love of the country so that, having a fair industrial opportunity where they are born, the country people shall be content to pass their lives there. It is charged that the school has fostered the urban rather than the rural spirit. Courses of study, text-books, teachers, have conspired to turn the interest and hope of the brighter pupils toward the city. No doubt, the same is true of the churches. Young ministers who are anticipating urban pulpits should take special care not to augment rural discontent. It is now urged as a most important part of the campaign for rural progress that the school should definitely foster a rural spirit and that the church should be a centre for the dissemination of interest in rural life.

It is believed by many that the time has come for a new education and a new ministry. Certainly, if there is to be a community rising directly upon the land, there must be a wide and deep satisfaction in life upon the farm and an overmastering belief in the possibilities of such a life. The church, more than any other institution, owes it to the people to teach the appreciation and enjoyment of advantages near at hand. At

the least, she should inculcate thankfulness, contentment, the love of natural beauty, and joy in the actual environment. It is the duty of the church to teach the idealism suited to its location, and the country church is bound to hold up to the people the highest rural idealism. The possibilities of rural communities are now very great. If the church is to teach the people how to live, she must urge whatever belongs to the highest life in her special environment. The minister who presents ethics as if moral principles would sometime be applicable in cities when his hearers arrive in them, or religion as it is organized in urban churches which they may sometime know, certainly fails in pedagogy. And if he teaches ethics and religion as if they were for some New Jerusalem midway between heaven and earth, he cannot claim to be practical. What excuse can he have for not clothing his principles with the facts and conditions of rural life? "You do not know what a skeleton is," said one small boy to another. "Yes, I do," was the retort, "it is just bones with the people off." You can preach ethics and religion with the people off, but I beg you not to do that. Now if you are to put the people on, let it be true country people in all the idealism of country life, if you are a country minister, just as it should be city people in all the idealism of city life, if you are an urban pastor.

To-day this rural spirit may be a spirit of enthusiasm, and this determines one of your important tasks. The pessimism that has wrought havoc for a generation should be dispelled. You should understand the modern

economic world and be able to explain what has happened. In changing from a form of civilization based on hand tools to a form of civilization based on machinery, from the independent and self-sufficient farm home to the industrial order in which all the people are supported from all the farms with a vast interplay of trade, rural society has suffered as radical a revolution as can be conceived. This has been a severe and protracted stress. Nothing anywhere is as it once was. You may always admit that great glory distinguishes the past, and then you must insist that great glory will shine again, only it will not be the same glory. We never shall see again the peculiar excellence of the best rural life in the early decades of the last century. On every farm a family was matched against the powers of nature, and it built and maintained a home abounding in simple comfort. And this fight was waged as men fought in the old days with javelin and sword. As we go back to hand-to-hand conflict for the great epics of valour, so it seems to me that the epical grandeur of rural life reached its height in the times of our great-grandfathers. Ours will be another kind of glory. To-day the rural community is the base of support to the city; both city and country are in one industrial order. The humblest family on the land is part of the magnificent enterprise of the modern world. This relation is the assurance of rural prosperity. To-day the basis of support in the country seems not to be ample for the overgrown cities. All farm produce commands a high price because there is not enough of it. Other

causes lift prices, but they could not lift them to the present height if there were over-production on the farms. On the other hand, the richer furnishing of life returns to the country from the labour of cities. In the farmer's home everything needful or beautiful or helpful may be provided. In food, in clothing, in furniture, in conveniences and comforts, there need be no distinction between the rural and the urban home. Not all farmers can pay for all these advantages and adornments, neither can all dwellers in cities. A greater proportion of the people may have this rich furnishing of life in the country than in the city, and that means a hopeful outlook for the rural community.

The church does not create this prosperity, but she builds the community in this optimistic spirit. It will be your joy to be the interpreter and mediator of this richer life. And this enrichment is not chiefly in material things. There is a new hopefulness that rests upon the growing appreciation of nature, and the redirection of education, and the increasing interest far and near in country life. The farmer is a natural complainer, partly because he has passed through trying readjustments, and partly because he is at once a small capitalist and a labourer. No other man working with his hands fares as well as he, but he compares his fortune with the gains of capital, and that excites his jealousy. The church must teach the wrong of envy and jealousy; she must teach patience and slow thrift. There is no question that the present rural prospect is now most inviting. There is opportunity for farm

homes that approximate ideal conditions to an alluring degree. The affinity of this idyllic prospect and the kingdom of heaven is very close. The church is at home in interpreting, advocating, and assisting this great enrichment.

The spirit of which we are speaking is further defined if we call it a community spirit, or a public spirit. We might have all that has been suggested without centring it in the community. A tract of land six miles square might be covered with these ideal homes, and every family might find its social centre in a city just over the border on one side or another. There is distinct danger of losing the community spirit in the new world order. The growing centralization and imperialism can be resisted only by the development of local self-consciousness and local community spirit. We wish, then, that our prosperous and happy households shall be united in a single group which shall administer certain great interests collectively. I would make local self-government vital in the Republic. I would develop the town consciousness, or the community consciousness, to the greatest possible vigour. Only thus is it possible to place the responsibilities of government solidly upon the people. It is necessary, therefore, that individuals and families merge themselves in the group, cultivate the spirit of loyalty to the community, and make whatever sacrifices are necessary for the general good. And this means that the detached household finds expression for a common life in social institutions. These we may now consider.

The three requisites in building the community are a base of prosperous families, a spirit that animates and unites, and institutions of a suitable character. I believe in keeping the rural social structure very simple. There is a special reason for care in this regard. You are familiar with the story of rural depletion. You know how startling are the facts concerning the power of one man equipped with modern machinery as compared with the efficiency of another working in the old way. Multitudes of people left the country primarily because there was no longer work for them. There was, however, no such sweeping reduction of population on the farms as the estimates of efficiency would imply, for the reason that when all were counted a man and a fraction of a man were found on the average farm, so that the possible reduction was from that fraction of a man to a smaller fraction. But it must be remembered, also, that household manufactures have been transferred to factories. There is, moreover, a slight tendency to combine two or more small and poor farms, — rich farms are more likely to be divided. Taking these movements together the aggregate result is a normal depletion of a purely agricultural community from ten to forty per cent according to local conditions. Many communities have kept the ranks full by other sustaining industries or by a more intensive agriculture. In New England this depletion has nearly run its course; in New York it is still somewhat marked; in the farther West it is conspicuous and as yet less retarded. In the country as a whole there will be some further thinning

of the rural population, although the rural aggregate shows amazing increase. Two or three decades hence the rural exodus will be but a memory, and thenceforth the typical rural community will have a denser population from year to year. The support of fast-growing cities seems to promise that ultimate result. Hopeful as is the prospect, at present the normal condition is that of depletion, from which the obvious inference is that social institutions should be as simple as possible. A diminished population must have a lighter burden of responsibility; at least, it is reasonable that social institutions should be readjusted to suit present needs.

The warning is urgent against the inconsiderate introduction of new organizations and methods. It is natural that young ministers who are familiar with successful modes of social amelioration in cities should be ambitious to establish them in the country. Great care should be taken not to overweight the rural social structure. A typical illustration here is the County Young Men's Christian Association. Fortunately, the direction of this work is in the care of a very judicious committee which has devised a plan for the rural communities which is altogether different from the urban methods. Yet even this modified plan must derive its chief financial support from a few rich men. You must always ask concerning an institution, Can the people sustain it? And this is much more than a question of finance, for the real support of a social enterprise calls for a body of people who need it and who are able and willing to bear the burden of labour that it imposes.

The disposition of the people must be carefully considered before an institution is launched. Here you must remember the peculiar conservatism of the rural mind. This inertia sometimes is a genuine prudence, for there may be a very proper fear that after a brief enthusiasm there will be no adequate constituency for the movement. A hustler irritates the countryman. You may be as earnest and as aggressive as you please if you are quiet and well poised. The rural pace is slow, and it cannot be changed suddenly. Do not introduce what suits your mind; first ascertain whether your project so far suits the mind of the people as to win their coöperation.

And you must have regard to the slight leisure of country people. If you propose to work for the few idlers who may be found in every community, you may assume as much leisure as you please. A social institution, as distinguished from a mere device for rescue, cannot use this idle fringe of industrious life. A genuine social institution must be for the busy people who really constitute the community. It will be your problem to secure some relaxation of the tenseness of labour by encouraging congenial recreation, but you can count upon comparatively little freedom for the social activities you may introduce. This means that you must be a close economist in your devices, and that you must choose those which promise the greatest return for the least expenditure of time. To cover the field with book clubs is better than to place a reading-room in the village. A library is eminently a rural

institution, for it makes no demand except for evenings which are spent restfully at home.

Simplicity in social institutions is secured by keeping as close as possible to the essential social structure. Your social institutions should be structural. The municipal organization — the town meeting or its equivalent — is fundamental. The town meeting has two chief functions — raising and appropriating money, which means the support of the community, and the defense of the moral order, or the guarding of the community. Next is the school, which transmits the tradition of knowledge, and improves the community. Then comes the church, which is the community organized for worship and for moral instruction and influence. To support, to guard, to educate, to maintain fellowship with God through spiritual and moral ideals — this is all that is necessary for a community. A library is desirable, but let that be the crown of the school system — the means of lifelong education. Some kind of social organization is helpful — an organization for recreation, for intellectual conference, for practical helpfulness and coöperation. These functions may be assumed by the church, but on the whole it is better that they should be laid off upon a community organization. The church, of course, will provide, as seems expedient, for the social life, and here, as elsewhere, a lack in the social outfit will be supplied by the church if possible. There should be in the church or apart from it one comprehensive social organization for the community. The grange is the nearest approximation

to the ideal which we have. This, then, is the structure of rural society — the town meeting, the school, to which is attached the library, the church, and some social organization. To this order you should conform. Let the town raise the great funds by taxation; let the town officers enforce the laws; do not encourage a parochial school; do not duplicate the public library in the Sunday school; neither fight the fraternal orders nor concede that a social organization with a religious ritual is a substitute for the church.

The wise policy is to strengthen these institutions. There are original minds that must always search for some new thing, and for variety and freshness you may welcome many social inventions. You will exercise your own ingenuity in these devices. Do not expect any of these ephemeral things to last, and do not allow them to weaken the social structure. Be content that you have local self-government, a progressive school, a vital church, and a serviceable social organization. A battleship may be enriched variously; stripped for action there remain the ship, the armament, and the crew. In a community there are three essentials — the town, the school, and the church; stripped for action there must be these institutions; for pleasant voyages the grange, or its equivalent, is a worthy addition.

If we are to keep the social structure simple, it is important that institutions should not be duplicated. Fortunately we cannot have a rump town meeting. We still have the district school, the sectarian church, and all manner of lodges, orders, and fragmentary

associations. The ideal is a centralized school, a community church, and a comprehensive social organization. Practically we must deal with a situation in which division exceeds all justification. Local jealousies keep the schools apart when the pupils are insufficient. Vigorous churches are not likely to unite, and feeble ones persist in their course to the bitter end. Social ingenuity will multiply the clubs and associations, each of which falls heir to the propagating spirit. We are, however, in an age of consolidation; the central school is coming fast; the grange is gaining the lead over its rivals; the community church is much more than an ideal.

It will be a notable forward step when home missionary funds are restricted to a single church in communities of less than a thousand people. I am confident that the hesitation of young men to enter the Christian ministry is due, in no small degree, to their fear that they may be called to give their lives to a fraction of a community, the whole of which they would be competent to serve, with the consequent maiming of their powers and the denial of fair compensation for labour. In your choice of fields you may wisely favour the one where the people believe in the community church and desire you to do your utmost in directing the community life. When sectarian churches cannot secure ministers in competition with community churches, perhaps even denominational blindness will see a new light.

Great is the fascination of a lifework as a constructive engineer in building communities. I will not contrast

this with the joy of saving souls, for he who knows no way of saving souls will be powerless to redirect a community. There is no contrast between the old and the new way. You may do all that ministers ever have done, and then go on to do these new things. And yet why do we speak of new things? Were not the early churches in New England community churches? Did not the church of our fathers impose upon ministers the duty of leadership? Was it not the conscious aim in the old days to foster industry, and direct morals, and inspire education with a view to the public good? Great as was the stress upon the salvation of souls, was there not also a desire to mould the minds of men for citizenship and to unite them in a joyous brotherhood? The new emphasis in our day calls us back to the earlier ideal. Of that emphasis — whether the idea be new or old — there can be no doubt. A vigorous campaign for rural progress is sweeping on its way, whose leaders seek a new community of a higher type than the world has seen. Though many of these enthusiastic workers come from the ranks of secular service and secular education, with astonishing unanimity, with a penetrating insight, they declare that this progressive movement waits upon the reinvigoration of the country church, and that the country minister holds the position of supreme strategy.

The church is the living fountain of social forces; from her go forth social wisdom and social facility. To her is committed the great commandment, "Thou shalt love thy neighbour as thyself." By her sovereign power

of love, begotten of the love of Christ, the church has power to soften asperity, to allay jealousy, to incite sacrifice, and thus is she able to rear a people capable of living together in friendliness and mutual helpfulness. The country people need new riches; they need a new spirit of idealism, of content, of hope, of coöperation; they need new institutions, or old institutions raised to a new vigour. All these are sure to come if the church follows its peerless social leader and remains faithful to the gospel of redeeming love.

THE ESSENTIALS OF A MINISTRY TO MEN

BY

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THE ESSENTIALS OF A MINISTRY TO MEN

EVERY talent can be turned to good account in a ministry to men. Musical ability, engineering training, fondness for nature, passion for adventure, knowledge of modern science, and interest in the drama, have been of inestimable advantage to different ministers I have known. Every atom of knowledge that you have acquired, exery experience of your life, every hobby that you have ridden, can be made to help. These give points of contact with varying types of men, and when the minister has found a point of contact with a given man, his battle is half won. But these things are all on the outer edge. They do not touch the heart of the matter. They are helps, but not essentials.

Our purpose is to get at the essentials, the things that a man needs to be a useful minister, the things without which he cannot get along. I shall name three. They seem to be of the nature of required qualities rather than of "electives." If a man has them or can acquire them, I would urge him to consider seriously entering the ministry. If they are out of his reach, I would hope that he would choose another profession.

They are:

I. Knowledge of and faith in Jesus Christ.

II. Knowledge of and faith in one's fellow men.

III. Knowledge of and faith in one's self.

I. *Knowledge of and faith in Jesus Christ.* — To the Christian minister, Jesus Christ is not merely one of the world's heroes. He is the revelation of God. It is on this account that he interests us absorbingly. We may have difficulty in framing a satisfactory theory of his person, but as ministers, in every branch of the Church, we feel that he had in Palestine and has to-day an altogether unique power of bringing us into God's presence. And although we gladly learn from every prophet, Christian and Pagan, we find that our emphasis in matters spiritual is like that of the disciples at the Transfiguration, we "see Jesus only." History, intellectual reasoning, the world of nature, all help us to know God, but Jesus gives us a conviction of God's reality greater than them all. This is not a superstition; it is the result of the experience, the experimentation of tens of thousands of strong men during nineteen centuries. Our views of Jesus may differ greatly; the words Atonement and Incarnation and Divinity may mean very different things to us from what they meant to our parents, but Jesus Christ — his teachings, his life, his character, his inward motive — could not have meant more to them than they do to us. We may have given up verbal inspiration and a personal devil and emphasis on dogmatic creeds, but we still cling to the man of Galilee as the Way, the Truth, and the Life. We are persuaded that without his revelation of the character of God, without his teaching of the brotherhood of man, without the manifestation in his own life of the actual spiritual unity which may

exist between the Father and his children, life would be immeasurably impoverished.

So it is that I place as the first essential for a ministry to men: knowledge of and faith in Jesus Christ. To give these is the main task of the Divinity course. I should like you to think this afternoon of your studies here as Christocentric. You study Hebrew so as to read in the original tongue the books which formed the intellectual and religious background for the training of Jesus Christ. You study the Gospels so as to master the earliest stories that have come down to us regarding the deeds, the words, the life, the spirit of Jesus Christ. You study Church History so as to see the different tangible forms which the revelation of Jesus Christ has taken through the centuries. You study Theology mainly to get a view of God that squares with the teachings and the spirit of Jesus Christ. You study Missions so as to see the non-Christian world's need of Jesus Christ and the way in which that need is being met. You study Homiletics and Pastoral Care so as better to understand how to bring the message of Jesus Christ to men. And so I might go all through the Divinity curriculum with the same result. I could show you that Jesus Christ is or should be the core of it all. I hope that you may consider this emphasis, for to my mind the first requirement for the minister is that he should so know the Master that his point of view, his spirit, should become part of his second nature.

But knowledge passes over naturally into faith. A man deserving of the name cannot really know Jesus

without having faith in him. I do not say that knowledge of what men have written about him necessarily produces this confidence. It often does not. If you had never heard of Jesus and a man should meet you on your life's journey and say: Here is the Eternal Christ who came into the world miraculously, and left the world miraculously, and was indeed in Palestine the very God Himself, you probably could not agree with his belief. But if another should say: Gaze at the Man of Nazareth, think of his spiritual unity with God, consider the wondrous beauty of his teaching regarding the Father's love, follow him and you can share his divine life; you would give him your faith and long to help along his cause. Christian faith, as I understand it, is not giving intellectual assent to a group of statements about Christ, although every man must have some creed; it is rather accepting Christ himself, living in his spirit, aiming at that purity of life to which with his help we may ourselves attain. To have faith in Christ is somewhat like having faith in the noblest of friends, but much more. It is giving to him our trust, our allegiance, our devotion, our loyalty, and receiving from him the calm assurance of God's love. This is the faith that moves mountains. It is based on an intellectual conviction of Christ's worthiness to be our Master, but with formal definitions it has little to do.

Such knowledge and such faith appeal powerfully to men. A strong man likes to see a well-based confidence and a loyal devotion. We are all at heart

hero-worshippers. Knowledge alone will not satisfy men, faith alone will not convince them, but when knowledge and faith are united and have Jesus Christ for their object, and he is presented in his simplicity and greatness by one living in his spirit, the combination is well-nigh irresistible.

It is not the religion of a theory that I am asking you to present to men, nor the cold religion of conduct alone. It is the religion which has as its centre the strongest figure in history, Jesus, the prophet of Nazareth. I do not say that you cannot do good in the world without this knowledge and faith, for you doubtless can, but your effectiveness and your peace of mind will be greatly stimulated by it. Without it, if you have a strong theistic belief or a distinctly spiritual point of view, you may teach philosophy; without it, if you have a strong ethical impulse, you may help in the work of social amelioration; but in the long run it is faith in Christ that is the greatest help to our belief in God, and it is the same faith which more than anything else stimulates to social service. As a leading London settlement worker, himself an agnostic, once said to a friend of mine, "The more I go on, the more I realize that it is the men of Christian faith upon whom I must rely for my helpers."

My advice, then, to you, if you would be successful in your ministry to men, is to cultivate Christ as the open door to God. Interpret him as broadly as you will, but make him the centre of knowledge and of faith.

II. *Knowledge of and faith in our fellow men.* — The second essential for a ministry to men is that you should know and believe in them.

The most successful ministers are marked by this characteristic. Beecher, Bushnell, Brooks, Moody, — the great religious forces of the last generation, — were all men who knew and believed in their fellows. The great problems which face the church to-day cannot be solved without such knowledge and faith.

Consider first the problem of adjusting belief to knowledge. The minister who thinks that intelligent twentieth-century humanity will accept things on the mere say-so of church council or prelate is greatly mistaken. He must be able to give a reason for the hope that is in him. Men to-day do their own thinking, and a theology to satisfy them must square with the results of modern thought, observation, and scholarship. The minister who does not know his fellow men and their mental attitude will not appeal to them. I know a clergyman of deep spirituality and earnestness who appeals to a certain type of woman and of sentimental youth, but who fails in his power to interest strong men, for the simple reason that he has not associated with them and cannot enter into their point of view.

Another problem is that of the church and labour. The American working man in our cities has a deep respect for Jesus Christ and, speaking generally, a deep distrust of the church. The investigators from Wyckoff to Rauschenbusch have agreed on this point. There is great need of reconciliation between the repre-

sentatives of organized labour and of organized religion. This is equally desirable from the standpoint of each. The only ministers who are helping this movement are the ones who thoroughly know their fellows. If a man appreciates the conditions of modern factory life, if he understands the ideals which underlie the trade union and the various socialistic movements, if he realizes the labourer's small margin of possible savings and the pressure of modern industrialism, then he can interest him in religion — otherwise, speaking broadly, he cannot. A large heart and great earnestness are important aids, but if you would bridge the gap between the church and the masses in your community, you must know the labouring man, — his hardships, hopes, interests. Our Roman Catholic brothers can teach us a lesson here. Knowledge derived second-hand will not do. We must have direct knowledge, personal touch.

A third modern problem is that of church unity. It will bulk larger fifty years hence than it does now. Our grandchildren will think the rivalry of present-day churches, the lack of more earnest effort towards reunion, and the exclusiveness of some of our religious bodies, as about as unchristian as we think the burning of heretics to have been. But, thank God, things are getting better. We are advancing in the matter of Christian unity, and when we have become one in spirit, it will be much easier to become one in fact. But the movement can be greatly accelerated if wisely led. The average small American town has double the

needed number of churches, with the inevitable waste and the unavoidable friction. This condition gives scoffers one of their best chances. It must be changed. The remedy can come only through men who know their fellows, — their differing emotional tendencies, their varying intellectual powers, their inherited peculiarities. The minister who thinks all men can be satisfied by the simple worship of our Puritan ancestors does not know many types of humanity. The minister who thinks that the Episcopal ritual, as it stands, is perfectly suited to the entire world is one whose knowledge of mankind is somewhat limited. For the solution of the problem of church unity a man needs a knowledge of church history and of the teachings of Christ, but he also needs practical psychology, the power of understanding the mental attitudes and needs of different types of men.

I have considered briefly three typical problems that confront us — a theological problem, the adjustment of faith to knowledge; a social problem, the return of the labouring masses to the church; an ecclesiastical problem, the reuniting of Christendom. For the solution of each of these, I might even say for the taking of any step towards the solution of any of these, knowledge of men is essential. Without it we cannot adjust Christianity to the needs of the present with any success.

My original contention demanded not only knowledge of our fellow men but also faith in them. The minister who is going to help reconstruct theology to-day must, if I mistake not, put down faith in man as his

fundamental postulate. Most moderns do not see that Christianity has much of a message for them unless it is largely a religion of humanity teaching the possibility of the kingdom of God on earth. The man of the twentieth century realizes his own power, his destiny, and no man who tries to develop his theological teachings without understanding this will succeed. The American of to-day knows the potentiality of common humanity. Lincoln's life has taught its unforgetable lesson and the minister must recognize it. He cannot afford to be ignorant of man's large powers, his essential divinity.

Again, the man who would draw back the Protestant masses to the church must have faith in them. The minister who talks of our "immigrant rabble," who has no confidence in plain people, will never fill his church with wage-earners. Whether we like it or not we are more than blind if we do not see that we are living in a democratic age, an age in which the people are growing in power and are impatient of domination from "above." This being true, the minister who wishes "the common people" to hear him gladly, as they did Jesus of Nazareth, must have a large faith in them.

Must we not also add faith in our fellow men to our qualifications if we would aid the movement for church unity? It is only the man who has a hopeful confidence in others who really believes that some day all unworthy rivalry between Christians will cease, and who will work earnestly towards that end. Think of Turkish soldiers in the alleged manger under the

church at Bethlehem keeping guard between warring Christian sects to prevent any one from having a single candle more than its quota! Is it not a cruel mockery? And think of a man who wrote to a friend of mine lately asking his endorsement for a vacant parish and giving as one of his qualifications that he had succeeded in breaking up two rival congregations by the force of his preaching! That man could not have had a broad, generous feeling towards different kinds of humanity. If we would really advance church unity we must have faith in men, confidence in the reality of their different convictions, realizing that others have much truth that we need and that the church of the future must be broad enough to include all who yearn to be worthy of the name of Christian.

And so it comes about that I would place knowledge of and faith in our fellows as the second essential for a ministry to men.

III. *Knowledge of and faith in one's self.* — The third essential for the minister to men is that he should thoroughly understand himself. "Know thyself" has been a favourite motto of philosophers from the days of Greece, but ministers have not taken the lesson enough to heart. Yet of all men they most need to know their own limitations and their own powers.

> "Self-reverence, self-knowledge, self-control, —
> These three alone lead life to sovereign power."

No minister is a reliable encyclopædia of all knowledge and wisdom, and it is best for him and for the

community that he thoroughly understand this fact. The minister who thinks that he can speak authoritatively on the solution of the liquor problem, and on biblical criticism, and on educational reform, and on the organization of industry, and on the race issue, can be found in every community. But as a matter of fact I only know two or three ministers who have studied any one of these questions really deeply. A man of trained judgment may act with force and intelligence in several capacities and may show his interest in every good movement, but no man can speak with convincing knowledge and wisdom regarding the solution of more than one or two great problems. It will be a help to you if you realize your limitations. Strong men in your community will tie up to you if they find that you are humble and that you prefer to say that you do not know to giving an off-hand solution for every problem. In a small book which was handed to me by an upper classman when I entered Yale were the words "Modesty on the part of Freshmen is the best policy, freshness the sure road to social suicide." Apply for the moment the term Freshmen to men just starting out in the ministry, and interpret the word "social" broadly, and this bit of homely student advice will not prove a bad one for you and for me. If we are modest about the things we have not studied deeply we shall carry double the conviction in the few fields where we are entitled to speak with some authority. If you men make religion your master passion, your major, as you should in your ministry, and if

you take up as your minor some one social field, such as the liquor question, industrial education, or child labour, and study it thoroughly, you will speak with power, and your ministry will be richer in results than if you scatter over a broad field. It comes down mainly to knowing your own limitations and your largest spheres of influence, and this means concentration, for in these days of expert knowledge and specialization few men can gain the hearing of an intelligent audience in many lines. Occasionally some one with a touch of genius arises who is known as a master in widely different fields, such as Hopkinson Smith, in engineering, literature, and water colours, but such cases are rare, and it is well that we should know it. The great men in the ministry realize this. Phillips Brooks used to tell the students at the Cambridge Divinity School not to enter largely into boys' clubs and outside teaching and mission work, unless necessary for self-support, for he believed that young men needed in their seminary days to concentrate on absorbing the great verities of religion from study and contemplation. A distinguished preacher told me recently that he had determined for the rest of his life to devote his main energy outside of his regular work as a minister to the single cause of Anti-militarism or International Peace. Such examples should be suggestive to us. Let us realize our limitations of time, of knowledge, and of influence. Let us find some work in which there is a special opportunity for us to help bring in the kingdom of God, some field which appeals to our own judg-

ment and our own capacities. Then let us master it, and although our sympathies and interests may include the whole world, we shall restrict the subjects about which we speak ex-cathedra.

"Know thyself" implies knowledge both of one's limitations and of one's powers.

This latter carries us over into the field of faith. The minister must be a profound believer in his own potentiality. If you do not think that with God's help you can become deeply useful to some community I would not advise you to enter the ministry. The minister like other men should be humble as he thinks of the gap between his own character and that of the Master, but should feel exalted as he realizes that there is in him a spark of the divine life. Remember that one of the greatest doctrines of the Bible is that you are created "in God's image and after his likeness." The door of a divine life is open to you in much the same way as it was to Jesus of Nazareth. His experience of God is repeatable to those who will follow in his footsteps. Have faith, then, in yourself. Believe that with his help you can have a vision as great as Paul had on the Damascus road. Believe that you can have an influence for good on men as great as Peter had in those early days in Jerusalem. Believe that you and your church can be guided of God, just as truly as the Disciples were guided after our Lord's death. Believe that Jesus was sincere in saying "Greater works than these shall ye do because I go to my Father." Believe that when he said, "Be ye therefore perfect," he had erring

men like you and me in mind. Believe that you can come into spiritual communion with God as truly as Jesus did on the hills of Galilee. Believe that the race of prophets is not dead; that if you pray as they prayed of old you, too, may wrestle with the world's sin and prevail. In a word, have faith in yourself. The man who speaks with authority, who knows that God has chosen him to lead whether in a great battle or a small one, who believes that God will use him as his messenger — that man appeals to men.

This, then, is the third great need for a ministry to men — knowledge of and faith in one's self. The knowledge must include both our powers and our limitations, the faith must be based on the conviction of our divine birthright which makes it possible for us to live constantly in the presence of our heavenly Father.

If you have followed me, you will think now of our young minister going out to help men, knowing and believing in Christ, in his fellow men, in himself. You may think that another quality should be added — a passion for service. This is indeed indispensable, but if a minister is a true follower of Christ and really knows his fellow men and their pitiable condition he will surely long to serve them. I use the phrase "passion for service" deliberately. It is not enough merely to intend to be on the right side, you must yearn to lead in the battle for the right, you must have a longing to turn men to God as great as any old-time revivalist, although your methods may be, and I think mainly should be, conservative. You must strive to bring in

the kingdom of God — the rule of righteousness and peace, you must have an enthusiasm for religion, you must be wholly consecrated to the spiritual life, you must have some of the old prophetic fire, you must have a keen interest in the spread of the Gospel; but your threefold knowledge and faith should give you these. They have not truly gripped you if you do not feel this passion for service.

To summarize, you must know and believe in Christ, and your highest hope, your deepest longing, must be to get men to accept him, that is, to hear his words "Follow me," and to reply, "Yes, Master, to believe in your God, to love mankind, to live in your spirit, will henceforth be my goal."

You must know and believe in your fellow men, and must try, in season and out of season, with the use of the calmest judgment, but also of the truest fervour, to lead them individually and collectively to the Christian life.

You must know and believe in yourself, considering it your joyous daily privilege to help make other men strong, humble, independent, realizing themselves in their own lives what it means to be sons of God.

What a noble field for service the Christian ministry affords its members with such ideals as these! It opens to men of patriotism, of intellectual force, and of large spirituality an opportunity to influence character that can hardly be matched by any other profession. If you students know and believe in Christ, in your fellow men, and in yourselves, I bid you go out into the work of the church confident that God will bless your ministry.

THE MINISTRY OF MENTAL HEALING

BY

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THE MINISTRY OF MENTAL HEALING

MENTAL healing has attracted a great deal of attention in recent years. It has appeared in an increasing variety of forms, and we frequently hear it referred to as a modern movement. So firmly does it seem to have become intrenched in the minds of many as a nineteenth or twentieth century discovery, that it is necessary for us to review the history of these phenomena to get at all a clear understanding of them.

So far from its being a modern movement, it is characteristic of all ages of which we have any history. If we could ascertain the facts it is reasonably certain that they would reveal to us that primitive therapeutics consisted of little else. The talismans, amulets, charms, and disgusting doses of medicine-men and witch doctors could have no remedial value in themselves, but depended for what success they had on the belief of the patient. Among savages, the magician was also physician and priest, and certain incantations and ceremonies guarded against demons and the evil eye.

As far as we are able to trace the subject into antiquity, we find mental healing the prime factor in therapeutics. The healing touch was considered of great remedial value among the early Egyptians and other Orientals. The Ebers papyrus represents that an im-

portant part of the treatment prior to 1552 B.C. consisted in the laying on of hands, combined with an extensive formulary and ceremonial rites. The early Hebrews, who derived their medical knowledge from Egypt, considered disease a punishment for sin, and treated it accordingly. The Levites were the sole practitioners. The Vedas, the sacred books of India, reveal demonology, in that country, as a great influence in the practice of, and a large part of the belief among physicians.

The excavations of Cavvadias at Epidaurus have furnished us with much interesting material concerning the cures performed at this ancient Greek shrine five hundred years before the beginning of the Christian era. If the modern physician still recognizes Æsculapius as his patron saint, he must have great respect for mental healing. It appears certain from inscriptions upon "stelæ" that were dug up at Epidaurus and published in 1891, that the system of Æsculapius was based upon the miracle working of a demigod, and not upon the medical art as we now know it. The *modus operandi* was unique in some details. The patients, mostly incurables, came laden with sacrifices. After prayer, they cleansed themselves with water from the holy well, and offered up sacrifices. Certain ceremonial acts were then performed by the priests, and the patients were put to sleep on the skins of the animals offered at the altar, or at the foot of the statue of the divinity, while the priest performed further sacred rites. The son of Apollo then appeared to them in dreams, attended to

the particular ailments of the sufferers, and specified further sacrifices or acts which would restore health. In many cases the sick awoke suddenly cured. Large sums of money were asked for these cures; from one inscription we learn that a sum corresponding to $12,000 was paid as a fee. The record of cures was carved on the temple as at Lourdes to-day, of which the following is an example:

"Some days back, a certain Caius, who was blind, learned from an oracle that he should repair to the temple, put up his fervent prayers, cross the sanctuary from right to left, place his five fingers on the altar, then raise his head and cover his eyes. He obeyed, and instantly his sight was restored, amid the loud acclamations of the multitude. These signs of the omnipotence of the gods were shown in the reign of Antoninus."

It was not until five centuries later, when credulity concerning miracles was on the wane, that the priests began to study and to apply medical means in order to sustain the reputation of the place, and to keep up its enormous revenues. The temple sleep used at Epidaurus, and in common use among the old Greeks and Egyptians, corresponded to the artificial sleep now called hypnotism, and was the means of facilitating the effects of suggestion. Certain churches in the Middle Ages, St. Anthony of Padua, for example, ascribed considerable efficacy to a sacred sleep within its walls, and not only permitted but invited patients to sleep there.

A comparison between the advance in medical knowl-

edge and in other branches of learning has been succinctly drawn by Dr. Munger in the following words: "Aristotle mapped out philosophy and morals in lines the world yet accepts in the main, but he did not know the difference between the nerves and the tendons. Rome had a sound system of jurisprudence before it had a physician, using only priestcraft for healing. Cicero was the greatest lawyer the world has seen, but there was not a man in Rome who could have cured him of a colic. The Greek was an expert dialectician when he was using incantations for his diseases. As late as when the Puritans were enunciating their lofty principles, it was generally held that the king's touch would cure scrofula. Governor Winthrop, of colonial days, treated 'smallpox and all fevers' by a powder made from 'live toads baked in an earthern pot in the open air.'"

Since the beginning of this era we find three different classes of mental healing practised and believed in by Christians. There are those who use the formula of James, anoint with oil and pray; lay on hands; or simply employ prayer. A second class believe in certain persons as healers. Others have faith in a visit to certain relics and shrines.

Most followers of Jesus believe, to some extent at least, in the efficacy of prayer, but probably most of us expect the answer by indirect means and employ a physician. We are familiar with this class, so it is not necessary to dwell longer upon it. We should say, however, that the first class, healing by prayer, should

alone be classed as divine healing. The other two classes are religious, trusting in healers, saints, and relics, but not directly in Deity.

The miracles of healing performed by Jesus and the apostles must be classed under the head of mental healing regardless of our theory of the further means by which they were accomplished, or the power back of them. The most orthodox as well as the most heterodox must admit that in some way through the mind of the sufferer the cure was performed. Modern psychology has but two things to say concerning these miracles, taking the accounts as we find them. The first is that many cures have been performed in recent years through the medium of suggestion which correspond very closely to some of the miracles. The two requisites for cure by suggestion were also found to be necessary for cure by miracle, viz., faith on the part of the patient, and suggestion on the part of the healer. The other thing which psychology has to say is that the remainder of the miracles never have, and, so far as we are able to judge, never will be duplicated by suggestive therapeutics.

The influence of the healing of Jesus and the apostles has been twofold and divergent. In the first place, it has emphasized the desirability of the care of the sick, an emphasis which Christians have recognized during the last 1800 years. But in the second place, the emphasis laid on supernatural means for cure has hindered the development of the science of medicine more than any other one thing, or all other causes combined.

In common with the general view of the times, a supernatural cause was ascribed to all diseases, and hence a supernatural cure was necessary for their amelioration. The healing of diseases for the centuries following the time of Jesus was synonymous with the exorcising of demons. At first all Christians were able to cast out demons, and exercised the gift. They fully recognized, however, the supernatural power possessed by the Jewish and Gentile exorcists, but they claimed to be in many respects their superiors. The power and reality of demonism and of exorcism have been believed in by the church since that time.

From the beginning of the Christian era to the Middle Ages, while some progress was made in the study of anatomy and diagnosis, there was little advance in therapeutics. Whatever the disease might be, its cure was largely the prerogative of religion, and any other system of therapeutics was sacrilege. Being thus in the thraldom of religious superstition and misapprehension, the science of healing was the most backward of all, and only the work of the last three centuries has raised it to the level of a true science.

Perhaps we have no better example of the effect of the belief in healers than that presented by what was known as "king's touch." It exhibits all the phases of this aspect of the subject, and may be taken as typical of the cures performed by healers. It was especially efficacious in epilepsy and scrofula, the latter being consequently known as "king's evil."

There seems to have been a great development of

healers during the last three centuries. In 1662, Valentine Greatrakes, the noted Irish soldier and healer, felt that he had been given divine healing power, and seemed to be remarkably successful in touching for scrofula, epilepsy, ague, ulcers, aches, and lameness. About the same time that Greatrakes was stirring up such a commotion in London, an Italian enthusiast, named Francisco Bagnone, was performing cures with great success in Italy. He had only to touch with his hands, or sometimes with a relic, to accomplish these results.

In 1727, Gassner, a Romanist priest of Swabia, thought that most diseases were attributable to evil spirits, whose power could only be destroyed by conjuration and prayer. He practised on his parishioners with some success, and many considered his cures miraculous. Gassner shared eighteenth-century honours with Frau Starke of Osterode, who performed many cures through stroking and touching the patients' bodies, and by so-called charming.

The greatest name in mental healing in the nineteenth century was that of Prince Hohenlohe, Roman Catholic Bishop of Sardica. At the age of twenty-six he met a peasant who wrought wonderful cures, and the prince caught the enthusiasm. He aroused much attention by his cures in Bavaria in 1821, his imposing names and titles, both secular and religious, probably adding not a little to his influence. According to the testimony of the ex-King of Bavaria, who was himself partially cured of deafness, the Prince, by a few short prayers and the

invocation of the name of Jesus, restored the deaf, blind, and lame, regardless of class, sex, or age.

Within the last half century many healers have appeared, the mention of whose names is sufficient to recall incidents concerning them. Some stand out with more prominence. Rev. W. E. Boardman, the proprietor of "Bethshan," in the north of London, cured by anointing with oil and praying. He claimed to have cured cancer, paralysis, advanced consumption, chronic rheumatism, and lameness, and showed many trophies in the shape of canes and crutches. Dr. Charles Cullis performed many cures in Boston and Old Orchard. He was followed in the latter place by Rev. A. B. Simpson, who still cures and takes up collections. George O. Barnes, the so-called "Mountain Evangelist," healed some of his converts. Not a few revivalists, however, have incidentally become healers. Wesley accepted the role of exorcist, Finney tells of healing an insane woman at Antwerp, N. Y., and George Fox cured a lame arm by command. Some women have also been enrolled as healers. In the last decade numerous healers like Schlatter and Dowie have acquired a meteoric fame, stirred up a newspaper commotion, and sunk into oblivion.

But miraculous cures were not ascribed to persons only. A wide-spread movement developed in the early church, the fruit of which was an innumerable number of miracles wrought by streams, by pools of water, and especially by relics. We find recorded many authentic cures, real amid a multitude of shams, which have been

wrought at holy places, dedicated to various saints, and at places where relics of saints were supposed to rest. While there was probably some advance when the saints of the church usurped the place of the zodiacal constellations in their government of the various parts of the human body, the church prevented any further development. As early as the latter part of the fourth century, miraculous powers were ascribed to the images of Jesus and the saints which adorned most of the churches of the time, and tales of wonderful cures were related of them. The intercessions of the saints were invoked, and their relics began to work miracles.

St. Cyril, St. Ambrose, St. Augustine, and other great fathers of the early church, sanctioned the belief that great efficacy was to be found in the relics of the saints of their age. St. Augustine tells us "besides many other miracles, that Gamaliel in a dream revealed to a priest named Lacianus the place where the bones of St. Stephen were buried; that those bones, being thus discovered, were brought to Hippo, the diocese of which St. Augustine was bishop; that they raised five persons to life; and that, although only a portion of the miraculous cures they effected had been registered, the certificates drawn up in two years in the diocese, and by orders of the saint, were nearly seventy. In the adjoining diocese of Calama they were incomparably more numerous."

"The first pilgrims to the Holy Land brought back to Europe thousands of apocryphal relics, in the purchase of which they had expended all their store. The greatest

favourite was the wood of the true cross, which, like the oil of the widow, never diminished. . . . Fragments, purporting to have been cut from it, were in the eleventh and twelfth centuries to be found in almost every church in Europe, and would, if collected together in one place, have been almost sufficient to have built a cathedral. . . . Next in renown were those precious relics, the tears of the Saviour. By whom and in what manner they were preserved, the pilgrim did not enquire. . . . Tears of the Virgin Mary, and tears of St. Peter, were also to be had, carefully enclosed in little caskets, which the pious might wear in their bosoms. After the tears, the next most precious relics were drops of the blood of Jesus and the martyrs, and the milk of the Virgin Mary. Hair and toenails were also in great repute, and were sold at extravagant prices. . . . Many a nail, cut from the filthy foot of some unscrupulous ecclesiastic, was sold at a diamond's price, within six months after its severance from its parent toe, upon the supposition that it had once belonged to a saint or an apostle. Peter's toes were uncommonly prolific, for there were nails enough in Europe, at the time of the council of Clermont, to have filled a sack, all of which were devoutly believed to have grown on the sacred foot of that great apostle. Some of them are still shown in the cathedral of Aix-la-Chapelle."

Nearly every country had its long list of saints, each with his special power over some organ or disease. "Thus the water in which the single hair of a saint had been dipped was used as a purgative; water in which

St. Remy's ring had been dipped cured fevers; wine in which the bones of a saint had been dipped cured lunacy; oil from a lamp burning before the tomb of St. Gall cured tumours. St. Valentine cured epilepsy; St. Christopher, throat diseases; St. Eutropius, dropsy; St. Ovid, deafness; St. Gervase, rheumatism; St. Apollonia, toothache; St. Vitus, St. Anthony, and a multitude of other saints, the maladies which bear their names. Even as late as 1784 we find certain authorities in Bavaria ordering that any one bitten by a mad dog shall at once put up prayers at the shrine of St. Hubert, and not waste his time in any attempts at medical or surgical cure. In the twelfth century we find a noted cure attempted by causing the invalid to drink water in which St. Bernard had washed his hands. Flowers which had rested on the tomb of a saint, when steeped in water were supposed to be especially efficacious in various diseases."

Among the ancients, lunatics were brought to the temples, and in our era to the churches, and subjected to imposing ceremonies which were believed to relieve them, and which probably had a favourable action on them. Wonderful cures took place at the shrine of St. Edmund, and real miracles of healing were wrought upon those who drank out of the saint's cup. St. Patrick healed the blind, and St. Bernard healed the blind and dumb. St. Dunstan did mighty works, and the mere index of the miracles of Thomas à Becket requires thirteen octavo pages. M. Littre, in his *Fragment de médecine retrospective*, describes seven miracles

which took place in France at the end of the thirteenth century at the tomb of St. Louis. Mademoiselle Perrier was cured at Paris of a disease of the eyes of long standing, by merely kissing what was supposed to be one of the identical thorns that bound the holy head of the Son of God.

To combat the rising science of medicine the church itself developed a ludicrous system of therapeutics. In addition to this, the body was supposed to be made undesirable for a habitation for the demon of disease by administering torture and all manner of vile and disgusting doses. "Even such serious matters as fractures, calculi, and difficult parturition, in which modern science has achieved some of its greatest triumphs, were then dealt with by relics; and to this hour the exvotos hanging at such shrines as those of St. Genevieve at Paris, of St. Anthony at Padua, of the Druid image at Chartres, of the Virgin at Einsiedeln and Lourdes, of the fountain at La Salette, are survivals of this same conception of disease and its cure. So, too, with a multitude of sacred pools, streams, and spots of earth."

The two shrines at present best known and which have proved most efficacious are those of Lourdes in France, and St. Anne de Beaupré in the Province of Quebec. Over 300,000 visit the former place every year, and no small proportion of them return with health restored as a reward for their faith. In America, thousands flock to the shrine of St. Anne annually. Here are to be found bones, supposed to be the wrist

bones of the saint, and many sufferers are able to testify to their value in the healing of diseases.

When therapeutics as a science began its rebellion against the church, healing was divided into two kinds, viz., religious and non-religious. We may see the gradual growth of this in the teaching of certain men of the times. Paracelsus, who lived during the first half of the sixteenth century, wrote these words: "Whether the object of your faith is real or false, you will nevertheless obtain the same effects. Thus, if I believe in St. Peter's statue as I would have believed in St. Peter himself, I will obtain the same effects that I would have obtained from St. Peter; but that is superstition. Faith, however, produces miracles, and whether it be true or false faith, it will always produce the same wonders."

Notwithstanding this shrewd observation, Paracelsus' remedies were little if any better than the relics which he explains. For example, he cured wounds inflicted with a sharp weapon by the following receipt: "Take of moss growing on the head of a thief who had been hanged and left in the open air; of real mummy; of human blood, still warm — of each, one ounce; of human suet two ounces; of linseed oil, turpentine, and Armenian bole — of each two ounces. Mix well in a mortar, and keep the salve in an oblong, narrow urn." After being dipped in the blood of the wound, the weapon — not the wound — was anointed with this salve, and then laid in a cool place.

The divorce of non-religious from religious healing

was a slow process. About the middle of the eighteenth century men began to devote their attention to the characteristics of the magnet, and one, Father Hell, a Jesuit and professor of astronomy at the University of Vienna, rendered himself famous by his magnetic cures. About the year 1771 he invented steel plates or tractors of a peculiar form, which he applied to the naked body as a cure for several diseases. In 1774 he communicated his system to Friedrich Anthony Mesmer, the man who, more than any one else, drew the attention of the world to mental healing. After varying fortunes animal magnetism, or mesmerism as it came to be called, established itself as a recognized part of science, largely through the influence and work of James Braid, a Manchester physician, who renamed it hypnotism.

There are many forms of mental healing extant to-day, all using suggestion in some way to effect their cures. Mind curers and mental healers (in the narrower use of the term) employ direct suggestions, while metaphysical healers and Christian Scientists use more indirect methods. Any of these forms which are connected with religion gain their adherents almost without exception through the influence of their mental healing. The religious or philosophical dose is neither understood nor relished, but it is blindly accepted so long as there are practical results in the form of cures.

Having taken up a résumé of the history of mental healing, it is now necessary to examine the theory underlying it. First, we should notice one form of mental activity which has been much emphasized during the

last few years. Only recently has its existence in its present form been recognized, and, as is usual in such cases, too much has been attributed to it. It has been known by many names, chief among which are "The Sub-conscious Self," and "The Subliminal Self." We shall use the term, "Subconsciousness." For a plenary description of this mental factor we shall have to look elsewhere, but it may be well to say that controlling as it does the involuntary muscles and the internal organs, it is the chief factor in mental healing.

Every person who observes his experiences will easily recognize two relationships. The first is the power and influence of the body over the mind; the second is the power and influence of the mind over the body — they are reciprocal in their action. Of the first, which is an important fact in our lives, we have nothing further to say here; the second, however, is the basis of mental healing. Probably no other phenomenon so conclusively demonstrates the power of the mind over the body as do the four hundred or more cases of stigmatization, of which we have record. By allowing the mind to dwell upon the sufferings of Christ, marks corresponding to the wounds in the feet, hands, side, and forehead of Christ appear on the body, some of which bleed profusely, especially on Fridays.

We must further recognize that this power of the mind over the body may work in a twofold manner; the body may be injured by fear, anger, imagined disease, or thinking much about a slight ailment, but in dealing with mental healing it is the opposite side

with which we have to do, viz., the beneficial effects of mental states upon certain diseases.

Pain is a mental state. The bruised finger or the aching tooth does not pain; the mind feels the pain, which experience has taught it to localize in the different parts of the body. Now, there is no difference between having pain and thinking we have it, or having no pain and thinking we have none. If we have pain and can think we have none, we get rid of it. Persistent pain, however, is difficult to think away. Or if we can set our minds upon something different with sufficient force, the pain is not felt. The mind can readily attend to only one thing at a time, and if filled with other matters the pain is excluded.

Some people are more suggestible than others, and suggestion, whether in normal or abnormal states, is more effective with them. Suggestion works upon the subconsciousness. In normal states the suggestion must be made indirectly, so as not to have the distraction of continued perception. Apparently, that which slips by consciousness unnoticed is most effective with the subconsciousness. Trustful expectation in any one direction acts powerfully through the subconsciousness, because it absorbs the whole mind, and thus competition is excluded. It is this which acts in mental healing, although some abnormal conditions may also arise to assist the suggestion.

That the healing from relics was a matter of faith on the part of the patient rather than of power on the part of the relic may be argued apart from the modern

psychological theory. The history of some of the relics unfortunately proves them not to be relics at all, or at least not to be the relics which the faithful suppose them to be. Notice a few instances. In a magnificent shrine in the cathedral at Cologne are the skulls of the three kings or wise men from the east, who brought gifts to the infant Lord. They have rested here since the twelfth century, and have been the source of enormous wealth and power to the cathedral chapter. Not to be outdone by the cathedral, at the Church of St. Gereon, a cemetery has been depopulated, and the bones thus procured have been placed upon the walls, and are known as the relics of St. Gereon and his Theband of Martyrs! Further competition arose in the neighbouring church of St. Ursula. Another cemetery was despoiled, and the bones covering the interior of the walls are known as the relics of St. Ursula and her eleven hundred virgin martyrs. Anatomists now declare that many of the bones are those of men, but this made no more difference in their healing efficacy in the Middle Ages than that the relics of St. Rosalia at Palermo have lately been declared by Professor Buckland, the eminent osteologist, to be the bones of a goat. Two different investigations conducted at La Salette have shown the modern miracles performed at that shrine to be tainted with fraud, and the recent restoration of the cathedral at Trondhjem has revealed a tube in the walls, not unlike the apparatus discovered in the Temple of Isis at Pompeii. The healing power of the sacred spring was augmented by angelic voices which issued from

supposedly solid walls. When Perkins was performing such wonderful cures with his magnetized steel tractors, Dr. Haygarth of Bath made wooden tractors, and painted them to resemble steel ones. Four out of five patients applying them were healed.

There were fashions in cures as in other things. At one time a certain relic would attract and cure, and shortly afterwards that relic would be deserted and inefficacious, not because it had lost its power, but because the people had lost their faith. Some other relics would then spring into popular favour, and the crowds would flock to them. We have many modern instances of this kind.

That this confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish, may be affirmed as the generalized result of experiences of the most varied kind, extending through a long series of ages. It is this factor which is common to methods of the most diverse character. It is noticeable that any system of treatment, however absurd, that can be puffed into public notoriety for efficacy, any individual who by accident or design obtains a reputation for a special gift of healing, is certain to attract a multitude of sufferers among whom will be many who are capable of being really benefited by a strong assurance of relief. Thus, the practitioner with a great reputation has an advantage over his neighbouring physicians, not only on account of the superior skill which he may have acquired, but because his reputation causes this confident expectation,

so beneficial in itself. We must also include under this head the therapeutic value in most patent medicines.

Notwithstanding that we know the large part which suggestion plays in ordinary therapeutics, we usually employ a physician, and are willing to pay for the suggestion, being confident that if it should do less good, it will also do less harm than many of his drugs. It is noteworthy that many suggestionists, unjustly called swindlers, have been more successful than many scientific physicians. If male physicians are more successful than their sisters in the profession, it is not on account of more serious study, for on an average the women stand higher in their classes. The secret is in the greater power of suggestion possessed by men.

Few healers will admit this theory in regard to their own treatment, but apply it very freely to others. Mrs. Eddy condemns hypnotism and all other forms of mental healing as frauds; the pilgrims of Lourdes look with pity upon the charms of the savages; and the relic worshippers scorn the suggestion of anything but miracle as the *modus operandi* of their cures. Dr. Newton denounced his successful pupil, Dr. Bryant, as an "unmitigated fraud, who had no genuine healing power."

Beside the direct or indirect suggestion, certain emotional states have great power. "There are undoubtedly serious lesions which yield to profound emotion and vigorous exertion born of persuasion, confidence, or excitement. The wonderful power of the mind over the body is known to every observant student." Dr. Berdoe calls to our minds the fact that "a gouty man,

who has long hobbled about on his crutch, finds his legs and power to run with them if pursued by a wild bull"; and that "the feeblest invalid, under the influence of delirium or other strong excitement, will astonish her nurse by the strong accession of strength." For example, a physician ordered a vapour bath for a lady suffering from rheumatism. A hose was attached to the teakettle, which the nurse had filled too full, and when the water started to boil, not vapour but boiling water poured upon the prostrate woman. She sprang from her bed, upbraided the nurse, and never suffered from rheumatism again.

These examples have been cited to show that healing wrought through faith-cure, hypnotism, and similar means is not very different from our every-day experiences. Our thoughts tend to express themselves in action; this is the psychical basis of will. The law of mental healing is also built upon this fact, and may be expressed as follows: *the body tends to adjust itself so as to be in harmony with our ideas concerning it.* However the thought of cure may come into our minds, either by external or auto-suggestion, if it is firmly rooted, so as to impress the subconsciousness, that part of the mind which rules the bodily organs, a tendency towards cure is at once set up and continues as long as that thought has the ascendency.

Mental healing of any and every kind is efficacious for one class of diseases, viz., the functional ones. Where the organ is affected, as in a honeycombed kidney or a destroyed lung, the disease is called organic,

and suggestion, except in incipient cases and in an indirect way, can render little aid. Mrs. Eddy declares that she has cured such diseases "as readily as purely functional diseases," but it is in attempting to treat cases of this kind that Christian Scientists have fallen into trouble.

While all forms of mental healing aim at the same result, the methods differ. Both hypnotic operator and Christian Science healer seek to alleviate or remove pain and disease by impressing the mind of the sufferer, the one by truthfully recognizing the existence of the trouble and endeavouring to bring about mental states which cure it, the other by untruthfully insisting that it does not and cannot exist. Both are successful at times. The whole system of therapeutics may be divided into two classes on this basis. What we may designate as metaphysical cure denies that either matter or evil exists, and heals by inspiring the belief that the disease cannot assail the patient because he is pure spirit; the other class, faith-cure, recognizes the disease, but cures by faith in the power of Divinity, persons, objects, or suggestion.

The question of whether or not there is ever divine power manifested in faith-cure is an additional problem. Suffice it to say at this point, that divine manifestation would not be inconsistent with what we know concerning the subconsciousness. The subconsciousness corresponds to that part of the mind which the old writers designated as the "heart," and is the religious clearing-house. While we speak of cures coming through the

subconsciousness at all times, whether the power back of it is human or divine, is an entirely separate question. A distinction already made may be recalled; the cures brought about by healers, shrines, and relics are not classed under divine, but under religious healing; prayer alone is the medium of divine healing.

"If the cure be wrought, what matters it to the happy invalid . . . whether the cure is wrought by the touch of the Divine hand, or the overpowering influence of a great idea upon the nervous system? If our hunger be appeased, it matters little whether it is by manna rained down from heaven, or a wheaten loaf raised from the harvest field. Miraculous water from the rock does not quench the thirst better than that which bubbles from the village spring." And, we may add, one is not more divine than the other. We must, however, lay emphasis on the therapeutic value of prayer, and the religious life generally, for this is fully attested by all competent observers.

All of us would probably agree with what may be called the modern psychological view of prayer, that there is a subjective effect in the form of a reaction on the person praying. But if we go further and admit that God works directly upon the subconsciousness of man, we include a far greater scope. If he influences men through the subconsciousness, this influence is not confined to the person who offers the prayer, but may be extended to other or all men directly. On the other hand, through the influence of one person upon another indirectly, our prayers may be answered, and if it shall

be scientifically demonstrated that telepathy is something more than a theory, and its laws are understood, influence not only between man and man, but between God and man, will be better comprehended and come more fully into the class of natural law.

What shall we say concerning the duty of the twentieth-century minister in regard to Mental Healing? After considerable thought, and a longer experience than that furnished by the Emmanuel Movement, I believe that mental healing, as such, shall not become a regular part of church work.

Read for yourselves that very interesting and most valuable book written by the directors of the Emmanuel Movement, "Religion and Medicine." In the first place you will notice that the title is a misnomer; it should be "Psycho-therapeutics and Religion as an Aid." Less than one hundred pages out of more than four hundred are concerned with religion at all. In the second place you will see that in order to carry out the work as there suggested in its simplest form, after finishing your seminary course this year, you will need four years in a medical school, two years, at least, in post-graduate study in psychology, and at least one year in clinical work. If this is done, there will be no use of the churches demanding young ministers, for there will not be any, *i.e.*, any trained ones.

In the third place, it is evident that when one embarks on this work in the church, this phase must occupy his whole time. To treat a patient psychologically is very different from common medical practice.

He cannot be dismissed with a few pills at the rate of ten patients an hour, but at least one or two hours must be devoted to each patient, so that five or six is the limit in numbers for a day. When some of these must be treated three or four times a week, about twelve to twenty patients are all that one person can handle properly in a week. You see the point — one could not do anything else.

The history of the Emmanuel Movement reveals the fact that it grew out of the Tuberculosis Class conducted by this same church. If one is to have a mental healing class, which from the nature of the case ministers principally to nervous diseases, there is as much demand on the church for a continuation of the Tuberculosis Class, and the addition of the Cancer Class, the Bright's Disease Class, the Whooping Cough Class, and so on *ad infinitum*.

To say that the church should be interested in healing the sick is true; it should be interested in the cure of all diseases, and not only nervous diseases. It should also be interested in keeping the healthy well. It should be interested in all forms of education, in eliminating poverty and crime, in the advancement of commercial and industrial affairs, in the crops, in good roads, — in fact, the church is waking up to the realization that everything that is of interest to man is of interest to God, and everything which ministers to the physical, intellectual, or moral well-being of man is of vital interest to the church. The church of to-day has eliminated the distinction between sacred and secular,

and recognizes that all things are sacred. The life cannot be divided up and a fraction dedicated to God, but all must be given to him; hence God and his church are concerned with all human experience. That does not mean, however, that the church must do all these things directly. It cannot. Its work is inspirational, and it delegates to its members — all its members — certain factors of general progress, and retains for its direct work the moral and religious development of mankind. This is the dynamic of the inspiration which incites to the proper accomplishment of the world's work. The factor which it retains as its direct work is so comprehensive that it touches all others.

The Emmanuel Movement, like Christian Science, will not be without its value, for it will stimulate the physicians to take up mental healing, which heretofore they have not had the courage to do. The physicians have not been ignorant of the value of mental healing, but they have erroneously feared that it would take the place of their medicines. Further, it has been practised so much by quacks and impostors, and hypnotism has had such a bad name, that any physician who advertised to use hypnotism or suggestive treatment of any kind would lose his reputation and his practice. It needs a few brave physicians to step forward, remove the stigma from this branch of therapeutics, and, placing it upon a scientific basis, deliver it to the service of mankind. The medical schools must educate to this.

When the physicians do their part the supplementary work of the clergyman will not be onerous. The really

religious part of the treatment, the part which must be demanded of a clergyman, could readily be taught in a course which should be provided by every divinity school, and could be furnished by him without a too serious tax on his time. The inspiration of religious hope, the trust and faith of prayer, the rectification of morals, and a quiet, peaceful, religious life, should be the result of the minister's work. This would provide the general healthful bodily tone, as well as the mental attitude for specific cures, and there is no real physician who would not welcome this coöperation in his work.

Of course, we know that the churches in America are not very different from the church in Athens, in being attracted by "some new thing." Churches will adopt Mental Healing because they think it is new. Clergymen will be attracted to it, and it must be admitted that to the pastor who toils all night and catches nothing, to see immediate results, and to have numbers flocking to him, are really stimulating, even if it is not directly in connection with that part of the work which the church has specifically chosen. In some rare cases there will be both churches and pastors which should take this up as a part of the institutional church work. In the main, however, I believe after the excitement and novelty have evaporated, and the physicians have taken up all the work which legitimately belongs to them, the church will decide that although it is interested and ready to contribute its part, it is satisfied to delegate the therapeutic art, as such, to its members, the physicians.

THE MINISTER IN ASSOCIATION WITH INTERNATIONAL MOVEMENTS

BY

Rev. Frederick Lynch

Mr. Lynch, a graduate of the class of 1897 *in Yale Divinity School, Secretary of the Commission of Peace and Arbitration of the Federal Council of the Churches of Christ in America, has been a great personal force in the movement for International Peace, and is associated with all of the great ethical movements of the time.*

THE MINISTER IN ASSOCIATION WITH INTERNATIONAL MOVEMENTS

THE nineteenth century was one of national development. It was a period of nations finding themselves. Germany passed from a group of scattered and unrelated states into a powerful and unified empire. Her industrial development has been marvellous. The spirit of nationality has spread throughout the empire and the Fatherland stands a great, compact organism, one in spirit and one in purpose. Japan is another illustration, one of the most significant of all, because of the rapidity with which the national development has proceeded. At the beginning of the last century an unheard of, unambitious, uninfluential, dormant nation; during the century she has become a great, industrial centre, awake to the best learning of the world, a military power of first rank, a leader in the great East, with a constitutional government bordering upon democracy. It is needless to refer to our land. From a little handful of jealous states bordering on the eastern ocean it has become the great republic of the world, one and indivisible. It has worked out the problem of democracy; at least to that point that democracy is shown to be the political theory of the future. It has been developing its

national resources, building railroads, founding schools and colleges, and solidifying its vast interests. It has passed through great struggles, but it not only has saved itself but made a union which in many respects is the model for the world. It has, every year, received several thousand aliens, coming from every conceivable form of government and no government, of every religion, race, ideal, colour, tongue, and has succeeded, we think, with phenomenal success, considering the circumstances, in moulding them over into American citizens and unifying them all into a nation which, while in composition the most heterogeneous on the earth, in spirit is as homogeneous as any. What has been true of these nations has been true of all. The nineteenth century was one of national development.

The twentieth century, at whose beginning we stand, is to be one of international development. What has happened in countries, with states, is to happen, at least in spirit, in the world, with nations. While we might not venture to say with some prophets that the end of the twentieth century will witness a United States of the World, as the end of the nineteenth century witnessed a perfected United States of America, no one who has closely observed the movements gathering greatest headway at the beginning of this century can fail to see that the century is to witness a somewhat similar unifying process among the nations to that which the nineteenth century witnessed among the states. As the states turned from state aggrandizement regardless of other states, to consider the common welfare of the

nation, so the nations of the world are going to abandon their policies of isolation for one of common purpose and welfare. As the states abandoned their habit of going to war over their disputes, and established a supreme court of states at Washington, where now all differences are settled by arbitration, so the nations are going less and less to make war upon each other, and are going to establish a supreme court of nations at which all their disputes will be settled by arbitration. As the states have developed a large parliament or congress of states at Washington, made up of delegates from all the states, which makes laws for the states and debates questions affecting all the states, yet each state keeps its own congress or parliament, or assembly, so the nations will develop a great parliament of nations, which shall pass laws affecting all the nations and shall debate questions of interest to all while each nation retains its own parliament. Indeed, as we shall see in a moment, this parliament of man, in a sense, has already been realized in the second Hague Conference of 1907. And just as the states have learned to hold unofficial conferences to consider the welfare of the nation, as witness the conference of all the governors at Washington last year, and just as all state, religious and philanthropic, and scientific, organizations hold national conferences, so the officials of the nations and the national religious and other organizations are going more and more to hold unofficial, international conferences and congresses. And just as in the nation we have all of us come to that point where we do not think

of ourselves as citizens of our state so much as citizens of the United States, so the twentieth century will witness a growth of the sense of international citizenship — a sense of belonging to the great, closely knit brotherhood of aspiring man, which if not as deep-rooted as our sense of national citizenship will closely approximate to it. This sense of world citizenship is already not unknown among the prophets. And just as the states have become big enough in their sympathies to desire for all the other states what they desire for themselves and to erect no barriers between state and state, and to bear upon their hearts supremely the welfare of the nation, so the twentieth century will witness the nations foregoing the old selfish policies of isolation, and striving altogether for one common welfare and achievement, in a federation which shall insure justice, right understanding, and happiness for all.

It is the purpose of this address to bring to attention certain happenings of this century, hardly yet begun, which show how irresistible and inevitable this movement towards international development and federation of the nations already is. When, at the beginning of the century, Mr. Stead wrote his prophetic book, "The Americanization of the World," everybody praised the brilliancy of the book, the daring prophecy in its pages, but no one believed. Only nine years have passed, and all who are watching the happenings of the world not only now feel its probability, but cannot help noting that it is to be the real trend and task of the century. Everything is setting that way. A calendar

of the events of only one year, the year 1908, making for the federation and peace of the world, has just been prepared and in it are entered fifty great events. In fact almost every great event of 1908 was of an international nature. So significant were these events of just one year, so many were they, that we could largely confine ourselves to a consideration of them, and by one year alone show the remarkable trend of this century to be international unity, as the trend of the last century was national unity.

There are four great movements characteristic of our century, which, although the century is but just begun, have already become so common that they are printed almost without headlines in the papers, and have within them such international significance that not only are they signs of and helps toward the federation of the world, but are already actual realizations of world unity and federation. Thus, first of all, and greatest of all, *all the world has at last been together in one room.* When one realizes that this century opens with *half* the world together in one room, at the first Hague Conference, and that at the second Hague Conference, nine years afterwards, in 1907, all the world was together for four months, he almost gasps in his attempt to keep pace with the moving world. The last century would have found a Hague Conference impossible. The international spirit was not far enough advanced. The beginning of the new century found the world ready. The First Conference, called just at the dawn of the century (May 18, 1899), while officially called

by the Czar of Russia, was really an inevitable response to the demand of the new spirit of world fraternity for some concrete embodiment and expression. Twenty-six nations were represented at this First Conference. The great outcome of the Conference was a Permanent International Tribunal. A building was purchased for this tribunal, and is to be used until the splendid palace Mr. Carnegie has presented is erected. There is a board of seventy-six judges who stand ready to try a case whenever the nations call upon them. America had the honour of sending the first case to the court, the "Pious Fund" case, between the United States and Mexico. Three other cases have been referred to it, which cases would have inevitably resulted in war, before its establishment. This also should be remembered, that the founding of this Tribunal has led to the settlement of other difficulties, not taken to the Tribunal, by diplomacy and arbitration, rather than war. It is beginning to set a habit. After ten consecutive cases have gone successfully to the court without a war, people will begin to think "court" naturally and not "war."

But so rapidly has the fraternal spirit grown among the nations, the spirit of common welfare, that in 1907 a Second Hague Conference was necessary because the world was ready to go further. And lo and behold, here was all the world together at last, for South America came in and there were forty-six nations present instead of twenty-six, all the nations of the world except three. These were wrestling with internal exigencies and are hardly to be called nations, for that matter. But the

beginning of this century sees all the world together in one room for four months, talking over the problems common to them all and trying to devise methods of world organization whereby the efficiency and security and happiness of each nation might be established and trying to take the first step toward the abandonment of war as the means of settling national disputes. What the Second Conference actually accomplished were four great things. First, it unanimously agreed that no nation should hereafter attack another nation for the collection of debts without first putting the question to arbitration for thirty days. This practically means no war here. For nations enter upon war in the heat of passion. Any question put to arbitration for thirty days would always be settled in that way. When one remembers that almost all wars for territorial aggrandizement are urged on this excuse of collecting debts, and about one quarter of the wars of the past have been for territorial aggrandizement, one can see that this Porter Bill (for it was introduced by one of the United States delegates, General Horace Porter) removes about one quarter or one fifth of the wars of the future out of the range of probability. It is a very great step in the abolition of war. Secondly, all the nations voted unanimously in favour of the establishment of a permanent court, a supreme court of the world. We should have had that court had the nations been able to agree on the manner of its constitution, that is, on a principle of representation. When it was insisted upon by four or five great powers, say the United States,

Great Britain, Russia, Germany, and France, that each should have one judge upon its bench, then every one of the countries of South America claimed that it was equally a sovereign power, and entitled to representation in the court. This insistence on equal right made hopeless confusion. Could some method of constituting the court have been devised we should have had to-day a permanent supreme court of nations at the Hague. When one remembers how new the whole idea is and how stupendous the project, it is no wonder the congress went no further. To get it in a century would be marvellous. But it was one of the miracles of history, one of those marvellous and sudden crystallizations of sentiment, that the world should have unanimously favoured the great idea. Committees of the nations are now at work upon the solution of this problem of constituting the court, and many statesmen and students are sanguine enough to believe that the Third Hague Conference will see a permanent court of nations established forever. Thirdly, over two thirds of the nations voted in favour of signing a general treaty of obligatory arbitration, agreeing to refer all questions not affecting vital honour to the Hague Tribunal. This would have passed except for Germany. Germany, because of a certain something she calls dignity, and because of an ancient and deep-rooted contempt of the weaker powers of the earth, refused to sign a treaty embracing all countries. But she was emphatic in letting it be known that she endorsed the principle of arbitration and stood ready to sign treaties with any of the great powers.

So, although this general treaty was not made, yet, by the great size of the approving vote, the Congress committed itself to the principle of arbitration, with the result, as we shall see later on, that many treaties began to be signed in pairs upon the adjournment of the Conference. Fourthly, several bills were passed which greatly humanize any possible war, such as these: no unfortified town can be bombarded, submarine mines cannot be placed outside certain zones of action, etc., etc. Slight steps these last things are when viewed in the light of the consummation to be desired, but great steps when one sees the advance over the past, and that they represent a spirit of humanity coming to expression which cannot stop here. But greater almost than these official achievements in significance for the future is this, that at last we have a parliament of man meeting at regular periods. A third congress is already arranged for and there is no doubt whatever but that these decennial conferences will be stated and permanent — all the world in one room every nine or ten years, gradually tightening the international bonds, making laws for the common welfare, devising methods, one by one, for the establishment of a supreme court of nations which shall supplant the cruel and unjust arbitrament of arms. It means the sense of justice being born among nations, for war never decides who is right, but only who is mightiest. This desire that justice be done is almost surest sign of the age of the coming of the nations under the Christian spirit. It would not be fair to our project to leave this subject of the Hague

conferences without calling attention to this fact, that three hundred representatives of all the nations could not have been in such close official and social companionship for a summer without its breeding a feeling of comradeship and good-will and unity among the nations. This in itself was worth what the Second Conference cost. There was no war in the earth while the Conference was in session. As a matter of fact it was almost impossible that there should be. The nations were holding a love feast. It is not good courtesy to fight when you are at a party or the host of some one else. These men did not want to fight. They were learning to know and like one another. Beautiful friendships were being made between French and German delegates. It is ignorance of other nations that breeds contempt and suspicions, and most wars grow out of these two things. General Horace Porter finely summed up this general feeling of the good-will generated among the delegates, by this story. Mr. Spurgeon noticed a poor, miserable, unkempt fellow in the front seat of his church several Sundays in succession, and one Sunday he took occasion, in the pity of his nature, to speak to the tramp. The poor fellow, deeply touched, grasped Mr. Spurgeon's hand and said, with tears in his voice, "Mr. Spurgeon, I can't never tell you what your preaching has done for me. When I came into this church I hated both God and the Devil, and now," he said, "I love them both."

The second group of facts that show not only that this trend toward international unity is going on, but

is moving with most remarkable swiftness, is the signing of arbitration treaties between the nations. I was fortunate enough to visit the Franco-British exhibition in London last summer. This remarkable exhibition was arranged by the French and English governments in celebration of the treaty signed between them last year, the *entente cordiale*. One of the most conspicuous features was a great map of the world hanging on the walls, with bright, red lines extending from nation to nation. At first I thought these lines must be steamboat routes or cables, but I noticed that they crossed land as well as seas and went from capitol to capitol. They simply united those nations between which arbitration treaties existed, and the map was red with them. Had this map been drawn in the middle of the last century or even later, say fifty years ago, there would not have been lines enough to have made the map worth while. After only eight years of the twentieth century there were sixty-three of these lines. During the first fifty years of the last century there were only about twenty-five disputes settled by arbitration and diplomacy. During the first three years of this century there were over sixty. These treaties are being formed so rapidly among the nations of the earth that it is hard for us who are unaccustomed to these new things that have come upon us so suddenly to appreciate their significance. But we must remember that every one of these treaties removes a certain number of future wars out of the range of probability. And where these treaties leave certain points such as ques-

tions affecting vital honour or interference with territorial boundaries untouched, the very fact that there exists an arbitration treaty covering other things inclines the nations to think arbitration over these greater things. And since practically every case covered by these treaties, which has been settled by arbitration, has convinced the nations that it was the more excellent way, the first thought is to try and see if a dispute not covered by them could not also be peacefully adjusted. Every treaty, no matter how limited, turns the thought towards peaceful tribunals and sets a habit. So that the one hundred and fifty treaties signed in this century have removed, we will venture to say, fully fifty per cent of wars out of the range of probability. What a step in eight years! Our own government, under the leadership of that great Secretary of State and Peacemaker, Mr. Root, has signed during his term of office twenty-four arbitration treaties. Treaties with France, Great Britain, Switzerland, Norway, Spain, Portugal, Japan, Denmark, Italy, Mexico, Holland, Sweden, China, and Brazil, have been signed in 1908 alone. And not only has Mr. Root made these treaties, but he has been instrumental in generating brotherly and peaceful instincts among the Central American and South American states. The five Central American states, Nicaragua, Costa Rica, Salvador, Honduras, and Guatemala, signed a treaty agreeing to refer any disputes arising among themselves to a court at Guatemala City, and Mr. Carnegie has erected a beautiful court-house at that place. The Pan-American

Bureau of American Republics is now being built — a beautiful building costing nearly a million dollars, also presented by that prince of peacemakers, Andrew Carnegie. Here under the able charge of Hon. John Barrett is a great clearing-house and headquarters of the American Republics, where they meet on common footing in a common home.

The most perfect arbitration treaty in existence is the one made between Chile and Argentina. It covers every quarrel that might arise. In 1901 a dispute arose over a boundary line high up in the Andes, dividing the two nations. Preparations for war began between these two already overburdened nations. But the Roman Catholic bishop of Chile, seeing the awful havoc and devastation that must come to both countries, and knowing that the war could not settle anything except which nation could drag out a miserable existence longest, addressed the leaders of Church and State in both countries to this effect, "We all want justice, neither one wants more than his due. War never determines justice, but only might. The strongest nation gets the prize, although the other nation may have all the right on its side. War is unchristian. It will cost us infinitely more than the prize is worth to either nation. Let us put it to arbitration." They listened to him. They would not have listened last century. But the Hague Conference had met. Arbitration was coming into favour. The thing was arbitrated before impartial judges. Both sides were eminently satisfied. Indeed, they were so well pleased,

so jubilant, that they immediately signed a treaty agreeing to submit every dispute to arbitration. They took the war money, and built schools and roads and improved the harbours. (Perhaps you do not know that the cost of one battle-ship would build a university as great as Harvard or Yale, and then leave money enough to plant a great Tuskegee in the South and a great Hampton Institute in the Middle States. But we are such children in fears that we make provisions costing millions to fight foes that do not exist and never will, while our real foes, tuberculosis, typhoid, ignorance, child-labour, poverty, unemployment, we leave untouched. The cost of the new battle-ships for the United States for this year would wipe tuberculosis out of existence.) Then Chile and Argentina, as further expression of their joy at having at last become Christians, moulded a great statue of Christ out of the cannon with which they had expected to blow each other's heads off, and placed it on the boundary line on the highest point of the Andes, where it stands as a lasting memorial of this Christian act: "Christ of the Andes," with this inscription on its base, "Sooner may these mountains crumble into dust than these two nations break this agreement made at the feet of the Redeemer." The second best arbitration treaty was that signed in Scandinavia at the time of the peaceful separation of Norway from Sweden. It agrees to submit all cases, except those affecting vital honour, to arbitration. But it contains this further proviso, that they shall not go to war over a question of vital honour until the ques-

tion of whether it is a question of vital honour shall have been submitted to arbitration.

There are many other treaties that cover much of the same grounds, to which we cannot call special attention. But before passing to the next group of signs of the growing brotherhood of nations we should remember that many treaties and friendly compacts are being drawn up in our day which accomplish this same purpose of cementing the nations and preventing war. Thus during 1908 these things happened: England and France signed a treaty of alliance, an *entente cordiale*, which pledges them to stand together to preserve the peace of Europe. When one remembers that there was a time when England and France did nothing but fight each other, one can see what advance the spirit of goodwill among the nations has made. The two nations celebrated this *rapprochement* by a great Franco-British Exhibition in London last year. A treaty was signed by Russia, Great Britain, and Norway, making Norway neutral ground. A declaration was signed in Berlin by Germany, Denmark, France, Great Britain, and Sweden neutralizing all land bordering on the North Sea. At almost the same time a declaration was signed in St. Petersburg by Russia, Germany, Denmark, and Sweden neutralizing all land bordering on the Baltic Sea. An agreement was signed by the United States and Japan insuring the peace of the Pacific, — simply a friendly compact of the two nations to set weaker nations free from worry — a thing that would have been impossible in the last century, as would also have been impossible

the most Christian thing the United States ever did, namely, to remit $14,000,000 indemnity which China owed, awaking in China such gratitude that she sent a special delegate of highest rank to personally thank our government. All these and many more were signed in 1908. In 1808 nothing was signed.

The real significance of this new and friendly movement among the nations, the thing that is leading to these treaties and acts of good-will and forgiveness and forbearance, is this, that we are at last passing up into that realm where we are seeing that the same Christian ethic is binding upon groups and nations that controls the relations of individuals to each other. The trouble has been that we have been living under two standards of ethics, Christian for individuals, pagan for communities. But there is no such thing as a double standard of ethics in the Kingdom of God. What is right for one man is right for the state. What is wrong for a man to do is wrong for a corporation or a nation. Taking things or land that do not belong to us is just as much stealing when done by a nation as when done by a man. If it is wrong for me to take revenge it is wrong for the nation to take revenge. If it is wrong for me to settle my difficulties on the street with my fists, it is wrong for the nations to settle their difficulties on the seas with gunboats. Nations are under the same law of charity and forgiveness under which individuals live, in any system of ethics that can last. The law of my country toward Japan is the law that governs me in my relations toward my brother in New York. If

it is wrong for you to kill your brother on the streets of New Haven it is just as wrong for a nation to destroy a brother nation in this beautiful world. Both the church and nation has been full of this specious and utterly unchristian ethic, this spurious and double morality. It has been largely responsible for the rotten, thievish, business methods of some corporations, for the corruption in civic and national life, for the unchristian attitude of nations. These things we have been considering in this second group are among the most hopeful signs of the arising in conscience of a morality really Christian and single, in which communities and nations are accountable at the same bar of righteousness as is a man.

These two things to which we have referred as indications of rapidly growing world unity, Hague Conferences and arbitration treaties, are official. They are the direct acts of nations and participated in by governments. But there are two great sets of incidents becoming bewilderingly frequent, entirely unofficial in their nature, which are nevertheless almost as indicative of coming international oneness and world federation as are the official acts. We refer to international congresses and international hospitality. So we come to the third group of incidents, peculiarly symptomatic of this century, and full of promise for the speedy federation of the world, namely, international, or world congresses. Almost every society or organization is international in our day. One has only to think of the great religious organizations, the church, the Young

Men's Christian Association, the Christian Endeavour Society, the Missionary Societies, the scientific societies, the commercial organizations, the industrial organizations, the literary and philological movements, the political and legal associations, the great fraternities, like the masons. Indeed, every organization to gain any reception to-day must be universal. The note of universality is becoming dominant in everything. Sectarianism and nationality in truth are passing away. Any truth to be accepted must be universal in its nature. People are no longer interested in denominational truth. No one longer wants Methodist truth or Baptist or Congregational or even American. A truth to stir any one must be of significance to all. A truth to stir America must be big enough for Germany and Great Britain. A list of organizations that are international in their nature would reach three hundred. It is impossible to even conceive the rapidity with which all this is bringing the world together. Every one of these organizations holds stated international congresses. Hither come men of every nation absorbed in the pursuit of one common aim or inspired to the accomplishment of one universal reform or crusade. The delegates forget their nationality and are known to one another only as Christians, or seekers for truth, or reformers, or builders together of the City of God in the earth. They learn to know each other's finer and better qualities. They find how alike all men are when actuated by high purposes. They can see no more reason why Germans should kill Frenchmen than why

Germans should lift hands against Germans. They go home with kindliest feelings and with a new patriotism in their hearts which expresses itself not in a blind and exclusive devotion to a nation so much as in a sense of world citizenship and devotion, with all good men, to righteousness and truth.

The nineteenth century saw a beginning of this, but it is peculiarly a phenomenon of this new day.

Thus the year 1908 alone witnessed fifteen of these great international congresses and several smaller congresses of lesser numbers to which we cannot here refer. In February delegates assembled from all over South America for the express purpose of founding a South American Peace Society, in which every state has representation. The avowed purpose is that whenever rumours of war arise anywhere in that continent, this society, representing all the nations, will speak and act together to allay the frenzy or secure the dispute being put to arbitration. In June the great Pan Anglican Congress was held in London, followed by the congress of all the Bishops of the Episcopal Church. Delegates from every nation were together for three weeks, and not only consulted together how to unitedly further Christian progress, and how to reform every evil for all the world, but gave up special sessions full of most encouraging speeches and resolutions, to this purpose of fostering world unity and peace. Then followed, during the summer, in rapid succession, world congresses of the Congregationalists at Edinburgh, the Roman Catholics at London, and the Baptists in Berlin.

In all of these congresses this question of the new brotherhood of nations, the common oneness of humanity, and the cessation of war, was again and again returned to. No utterance at the International Congregational Council awakened such hearty response and such volume of applause as one to the effect that the time had gone by for Christians to be fighting each other when they should all together be fighting the evil of the world. The International Peace Society meets every year with delegates from all the five hundred peace societies of the world, with greatly increased numbers every year, and more and more eminent men attending its meetings. It met last year in London and was banqueted by the government, and addressed by the King, the Prime Minister, and the Chancellor of the Exchequer. I happened to serve on one of the committees. There were sixteen nations represented on that committee. Its proceedings were carried on in French. But as it met morning after morning, no one thought anything about whether he was American or French or German. One did not know the nationality of others unless he had personal acquaintance with them. They were simply men, all striving, not selfishly for national advantage, but for the reign of justice and good-will on the earth. This congress was closely followed by the great Free Trade Congress in the same city. After that came the International Congress of the Law Association at Buda Pesth, Hungary. This congress which meets annually is very significant, for it is trying to urge upon the nations a body of international

law, just as the states have a great body of national law in our own country.

In September came the Inter-Parliamentary Union in Berlin. This society is so indicative of this international movement, this progress toward real world federation, that it deserves special mention. One of the most important organizations of the world to-day, it grew out of the persistent, undaunted efforts of one quiet, humble, inconspicuous man, William Randall Cremer, — a lasting example of what a man of only common abilities can do, who has one purpose, and adheres to it unceasingly through a lifetime. When a young man working at his trade as carriage-painter, he became involved in some labour troubles. He was instrumental in getting them arbitrated. The unions returned him to Parliament. The success of arbitration in averting the suffering and ill-feeling of strikes suggested to him its effectiveness in averting wars. He procured the signatures of a large number of members of Parliament recommending that Great Britain and the United States sign an arbitration treaty, and of his own initiative came to the United States, and with Mr. Carnegie's assistance got audience with the President and Congress. He was rather coldly received. The time was not ripe. But the failure of this mission did not daunt him. He knew the thing was right and Christian, and therefore must come to pass. He saw the first flush of light in the sky and knew the sun was soon to rise. This is what makes a prophet, to see the first faint light in the east and to proclaim the sun. He invited the

members of Parliament to come over to Paris and hold a meeting with the French Assembly. Only a handful came. But they became interested. The next year was the year of the Paris Exposition. Many would be coming to Paris. He suggested calling a meeting of all the members of Parliaments of the world in Paris that year. It was agreed upon with little enthusiasm. To the surprise of everyone except himself a hundred responded. The Inter-Parliamentary Union was formed. It is made up only of members of national legislatures and now numbers nearly three thousand members — an enormous growth for so short a time. The president is Baron Des Tournelles de Constant of France. It meets every year and devotes its energies to securing the Hague Court and arbitration treaties, and has very powerful influence among the nations, since all its members are senators or representatives. The preservation of peace during the recent Balkan Crisis was largely due to its efforts. The meeting last year was significant for two things: Prince von Bulow, the German Chancellor, officially welcomed it in the name of the Kaiser, and commended its efforts toward world peace (one would have as soon thought of Bismarck officially welcoming the Devil as such a body of men), and a monster labour demonstration was held in Berlin to welcome the British labour delegates to the Union; in which several thousand German labourers expressed their esteem and lasting friendship to their English brothers.

It is worth while noting here that the labour unions

are taking very advanced steps in this movement for international comradeship. The socialists of Germany and France at their annual conference in Stuttgart two years ago passed a resolution to this effect, that of course if their homes should be invaded they would protect them, but for no other reason would they bear arms one against the other. Class consciousness is very strong among the socialists, and many economists are feeling that their allegiance to the party or cause is stronger than their feeling of nationality, and their propaganda is already making serious decimation in the armies both in Germany and France. Mr. Harold Gorst, the eminent English critic, recently remarked in New York, that in Europe the general hope for peace is centred in the work done by the labour organizations. He said, "We hope that as soon as those organizations achieve their efficiency, they will organize themselves into international bodies to prevent war." Why did he not say the hope was in the church! We have found after much conversation in Europe, that the general feeling among the prophets and reformers is that other organizations are more Christian than the church. Here is a sentence from Paul Sabatier's, "An Open Letter to His Eminence Cardinal Gibbons," "High-minded and at the same time modest, reserved and also resolute, France realizes that the day has dawned for mankind to take a new step towards peace among the nations. She desires peace firmly, not from weakness or closeness, but because wars are become to her both wicked and foolish. . . . Now in these thoughts that

engross her attention, in these dreams she cannot shake off, France had hoped to have the church at her side to direct and encourage her. This juncture came not." Fortunately in our own country this is not true. But the time has come for the church all over the world to rise up and say, "Man killing and Christianity have no part together and it must stop now and forever." "I came not to destroy but to save," is the only word of any church calling itself Christian. There are signs everywhere that the church in our own land is awaking. It will discover the Sermon on the Mount and there will be great things doing in the world — the angels will sing again over its hills and fields. We must beware, though, lest Count Tolstoi and Mr. Sabatier and the socialist find it first.

In leaving this matter of International Congresses attention might be called to the International Tuberculosis Congress last September. Practically every great nation was present and there is no finer illustration of this world tendency to get together to make war against the common scourges of mankind. Tuberculosis is a preventable disease. Only three things keep it with us, selfishness, ignorance, and foolishness. We are greedy and keep our money, or we are ignorant, not knowing what it will do, or we are foolish, and spend it on battleships. When we grow Christian and wise, we will banish it quickly. But it is a sign of the dawning day, these physicians from all the world meeting together not to fight each other, but to fight disease. And just at this moment this country is inviting all the

nations of the world to meet at the Hague next summer to confer on the conservation of world resources, both of life and material things, and the Prison Association is asking Congress for an appropriation for a great International Congress of Prison Reforms next year.

The fourth characteristic of our century making for world unity is perhaps the newest and most dramatically interesting of all that we have mentioned, the practice of international hospitality. But it bears within itself great promise for future good understanding among men. One of the commonest causes of war is race prejudice fostered by ignorance of other peoples. Suspicions are almost always based upon distance. Everything that brings the nations more closely together, that mixes the people up, makes it less probable that quarrels will occur. No one can ever tell how much the immigration of the European people into the United States has done to make war almost impossible between this country and the European nations. Milwaukee is Germany, Minneapolis is Sweden, East New York is Italy, New England is fast becoming France and Canada. The growth of continental travel has helped the nation toward the cosmopolitan and universal spirit — taken the provincialism out of those who travel and those who are visited. The growing travel between Germany and France is beginning to tell on the relations of the two countries. Especially where the best people travel, as is apt to be the case in Europe, this is true. When we get to know our foreign brother well he is no

longer a foreigner. He very much resembles ourselves. We find that other men of other lands are struggling after the same ideals we are seeking, and have the same hard problems of life to solve. The real good is common to us all. We are fast learning that the ties which bind us to humanity are much stronger than those that link us to one exclusive land. Now, extending and strengthening all these ties already made, deepening our common appreciation of one another, has come this new force of international hospitality, the exchange of visits of the prominent men of one country with those of another, either in an official or simply representative character. This exchange has been most conspicuous among university professors. Professor Felix Adler of Columbia is now the guest of the University of Berlin, President Hadley of Yale having been guest last year. Professor Henry Van Dyke of Princeton is just finishing a course of lectures on "The American Spirit," at the Sorbonne, Paris. Last year Chancellor MacCracken of New York University and President Butler of Columbia University were guests of the Scandinavian Universities, and the visit attracted so much attention and aroused such good feeling among the Scandinavians that the great American-Scandinavian Society grew out of it, and this year a Danish professor comes to Columbia. This exchange of professors and such visits of teachers, as the Moseley excursions, are now being followed by the exchange of students. Berlin University has had French students as its guests last winter, as the Sorbonne had German students. The Rhodes scholar-

ships provide for American students living in England long enough to understand England. Harvard University has invited five students as guests for a year from Berlin. The American-Scandinavian Society is arranging to bring Scandinavian students to the Carnegie Institute. We believe that this exchange of students is destined to grow as rapidly as has the exchange of professors. Every one of these guests returns home a peacemaker between two nations of the world. Every such event as the recent visit of the Austrian Singing Society to America, with its rousing welcomes everywhere, breeds good fellowship among the peoples. How much the visits of Admirals Kuroki and Yamamato of Japan, with the accompanying protestations of friendship and admiration between guests and hosts, with the recent visit of some Californian merchants to Japan as guests of Japanese merchants, did to smother the flames of ill-feeling which certain jingoes and bigots try to fan into war each year, can never be estimated. Preparations are now under way in New York by a group of peace workers to bring to this country fifty of the most eminent Japanese of all vocations and professions to be the guests of Americans for a month. It will be of the greatest value in deepening good feelings between the two nations. It is too bad that instead of sending our fleet to Japan with its uncultured crews, we could not have sent one hundred of our best men, statesmen, clergymen, college professors, editors, presidents of chambers of commerce, publicists, the big, broad-minded, highest product of our civilization, and shown

that our nation made its impressions not by brute power and cannon but by weight of its moral and intellectual power. Two years ago Mr. Carnegie invited some forty eminent men from all nations of Europe, to be his guests for a month in this country, to attend the dedication of the Pittsburg Trades Schools and the great National Congress of Peace and Arbitration at New York, and himself paid all their travelling expenses from their leaving home to their return. One of these guests remarked to us at the time, "This very fact in itself will do as much to cement good feeling as the Peace Congress."

Three years ago a group of British editors, I think at the instigation of Mr. Stead, invited a number of German editors to be their guests. It was a happy occasion, but was greatly outdone when on the following year the German editors invited forty British editors to Germany. Their entertainment was lavish. Every city they visited outdid the last in good-will and welcome. Even the Bavarian people turned the visit into a festival and danced and sang. The city of Munich was beautifully decorated and the artists produced an original play in English for the occasion. They were received by the Emperor and leading statesmen, and the hope was everywhere expressed that the cordial relations existing between the nations might be deepened with the years. The immediate result of this exchange of hospitalities between German and British editors was a change of the tone of the press in both countries. Previously it had been full of innuendos,

malicious misrepresentations, quips, and quirks, caricatures, suspicions, keeping before each country all the while distorted pictures of the other and imputing evil motives week by week. This disappeared almost immediately and the editorials became fuller of friendly spirit and appreciation. Growing out of this in the spring of 1908 one hundred German pastors, both Protestant and Roman Catholic, were the guests of British pastors for several days, the visit ending with a great meeting in London in which the pastors of both lands deprecated the constant talk of hatred between the two countries, and pledged each other to do their utmost in their country to deepen and strengthen the ties of friendship and unity. Dr. Dryander said that for him as for John Wesley, "the world was his parish," not a single land.

Here is a new field of effort being opened for philanthropy where a world of good can be accomplished. Some philanthropists are already seeing the opportunity — those who have an eye for seeing where money will go farthest. Through the generosity of one of these men, Rev. Walter Walsh, of Dundee, Scotland, a prophet and impassioned soul, inspired by a vision of the brotherhood of man, visited America for two months. He spoke daily in churches, schools, and halls. I had the pleasure of introducing him at many of these lectures and saw the new appreciation of what was best and truest in Great Britain mirror itself on the listening faces as he spoke. This habit should be increased at once till not only single lecturers should be invited as

guests of societies, but whole groups of every profession and calling, including groups of labour leaders, should be frequently invited to be guests of their co-workers in other lands. But better still, governments themselves should undertake this hospitality. Already there are steps as the result of the new agitation. Denmark is voting $2600 a year to be applied for peace purposes. Last June Great Britain voted quite a sum for this immediate purpose of international hospitality, and almost the first use of it was a banquet given to the International Peace Congress in July. Our own country should have been the first to have made such an appropriation, but we were too busy building battle-ships to keep the peace to spare any money for the encouragement of neighbourliness, on the ground that bulldogs in your front yard are better for breeding peace with your neighbour than friendliness. But there is every reason to believe that the growing numbers of those in congress who have faith in the moral qualities of justice and Christian spirit toward all nations as the best safeguard of peace and national interests will make it easy to pass such a resolution. A rowdy or bully swaggering around certain portions of New York needs a revolver, for he is sure to be attacked, but Mrs. Ballington Booth never carries one in the same streets. It is needless to say that she is never attacked. But this habit of international hospitality is one of the surest signs of the growing friendliness among the nations.

There is not time within the limits of this discussion to even touch upon the many happenings of our day

making for world friendliness, the new spirit of world community, outside these four significant things which usher in the new century, such as the sudden growth of peace societies, there being not one in the world in 1809 while 1909 counts some five hundred and they are now forming at the rate of one a week all over the world, about fifty having been formed in colleges since 1900; such facts as the growing frequency of peace congresses and meetings. In the great city of New York the two societies which draw the biggest and most representative crowds to their meetings and dinners are the Peace Society and the Civic Federation, which is a peace society in its nature, its work being to bring capital and labour to solve their difficulties by arbitration. No congress in our land has been so largely attended as the great Peace Congress in New York in 1907. The greatest dinner ever given in New York was given this year by the Peace Society to Secretary Root, the peacemaker. The fact that while in the last century the peace societies were made up of a few prophetic souls who believed in Christianity and the parable of the Good Samaritan, and dared believe even fifty years ago that people would some day really accept Christianity as the rule of life instead of paganism and Nietzschism, but now we have the sight of statesmen and governors and editors and ministers and college presidents and kings of finance almost fighting each other at peace gatherings to get the rostrum to plead for the peace of the world with a fervour that would have shamed Elihu Burritt or William Dodge; the fact that organized

labour the world over is a unit against militarism, and that boards of trade and chambers of commerce have, to the number of seventy-five, since 1900, passed resolutions urging the formation of the Hague Court and arbitration treaties — these and a hundred other facts, all strikingly characteristic of this twentieth century, show the change that has come with the new century.

Neither is there space to study many other movements of our day, subtler, deeper, spiritual trends and tendencies that are as significant for the interpretation of the mood and temper of the century as these facts we have been studying. Had there been time we might have seen how the social conscience is asserting itself in our religious thought and practice; how the humane spirit is manifesting itself in child-labour reform, prison reform, and industrial progress; how the spirit of consideration of the rights of others is becoming an insistent principle in our great cities; how the spirit of neighbourhood is growing among different races almost dumped by the tens of thousands into our great cities during the last twenty years, as is so illuminatingly portrayed in Jane Addams' "Newer Ideals of Peace"; how the United States is nothing but a great peace society showing how all the nations of the earth can dwell in unity as of one blood; how all our thinking today gathers about the principle of evolution, and evolution is only nature's way of passing from brute to spirit; how just as that principle has indicated itself in the relations of men to each other, so it must soon bring forth a spiritual temper between nations who have

used shard and iron; above all, the growth of that kindly spirit in all the nations toward those of other lands, for it is the spirit and temper of peoples that determine relationships, not fancied grievances and wrongs. Nations who have the will to fight will fight. Nations that have the mind of Christ toward all men will find a more excellent way. I have tried to show you the signs of the mind of Christ in our new century making for the federation of the world. I have tried to show you that the Christian minister should be the leader, guide and director of these great, universal movements of the social order, which are simply the practical human methods of realizing the mind of Christ.

There are no limits to the opportunity of the Christian ministry in the social order.

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